

DUP T.C.
BOSTON COLLEGE LIBRARY
CHESTNUT HILL, MASS.

Jesuit Educational Quarterly

**STUDENT RELIGIOUS DEVELOPMENT ON
THE CATHOLIC UNIVERSITY CAMPUS**

**SOME SOCIO-ECONOMIC CHARACTERISTICS OF
A JESUIT HIGH SCHOOL**

STATUS OF SPECIAL STUDIES 1967-1968

WITH EMPHASIS ON THE PERSONAL IN COUNSELING

Volume 30, Number 4

March 1968

(FOR PRIVATE CIRCULATION)

Our Contributors

FATHER PATRICK H. RATTERMAN, S.J., is the Vice President for Student Affairs at Xavier University in Cincinnati, Ohio. This is the fourth and final part in a series of articles on "The Vision of Christ and Christian Freedom." A supplementary article by Father Ratterman will appear in the June issue of the JEQ in which the principles which have been enunciated in his article will be applied to the "Joint Statement on Student Rights and Freedoms" which is currently being discussed on campuses throughout the nation.

MR. PHILIP PFAFF, S.J., teaches Physics and English at Canisius High School in Buffalo, New York.

FATHER ROMAN A. BERNERT, S.J., is an Assistant Professor of Education at Marquette University.

Jesuit Educational Quarterly

Volume 30, Number 4

March 1968

CONTENTS

THE VISION OF CHRIST AND CHRISTIAN FREEDOM

Part IV—Student Religious Development on the Catholic University Campus

Patrick H. Ratterman, S.J. 195

SOME SOCIO-ECONOMIC CHARACTERISTICS OF A JESUIT HIGH SCHOOL

Philip Pfaff, S.J. 217

STATUS OF SPECIAL STUDIES 1967-1968 225

WITH EMPHASIS ON THE PERSONAL IN COUNSELING

Roman A. Bernert, S.J. 231

NEWS FROM THE FIELD 240

INDEX TO VOLUME 30

June 1967 to March 1968 247

THE JESUIT EDUCATIONAL QUARTERLY, published in June, October, January, and March by the Jesuit Educational Association, represents the Jesuit secondary schools, colleges, seminaries, and universities of the United States, and those conducted by American Jesuits in foreign lands.

EDITORIAL STAFF

Editor

A. WILLIAM CRANDELL, S.J.

Managing Editor

PAUL V. SIEGFRIED, S.J.

ADVISORY BOARD

An editorial advisory board is composed of the regional directors of education in the several Jesuit provinces:

JAMES L. BURKE, S.J.	<i>New England Province</i>
BERNARD J. DOOLEY, S.J.	<i>Maryland Province</i>
EDWARD A. DOYLE, S.J.	<i>New Orleans Province</i>
JOSEPH K. DRANE, S.J.	<i>Maryland Province</i>
JAMES E. FITZGERALD, S.J.	<i>New England Province</i>
HERMAN J. HAUCK, S.J.	<i>California Province</i>
JOHN W. KELLY, S.J.	<i>New York Province</i>
ADRIAN J. KOCHANSKI, S.J.	<i>Wisconsin Province</i>
JOHN V. MURPHY, S.J.	<i>Oregon Province</i>
JEROME A. PETZ, S.J.	<i>Detroit Province</i>
LORENZO K. REED, S.J.	<i>New York Province</i>
E. JOSEPH GOUGH, S.J.	<i>Missouri Province</i>
JOHN F. SULLIVAN, S.J.	<i>Chicago Province</i>
JAMES F. WHELAN, S.J.	<i>New Orleans Province</i>

ADDRESS COMMUNICATIONS TO THE EDITOR

1717 Massachusetts Ave., N.W.

Washington, D.C. 20036

COPYRIGHT, 1968

JESUIT EDUCATIONAL QUARTERLY

The Vision of Christ and Christian Freedom

Part IV—Student Religious Development on the Catholic University Campus

PATRICK H. RATTERMAN, S.J.

A. STUDENT RESPONSIBILITY FOR SELF-DEVELOPMENT

In the previous article four "Molds to be Broken" were discussed with relation to the Catholic university's achieving "its true function as a university." In this article a fifth such mold will be considered. If the Catholic university is to achieve its true function, some long cherished concepts of religious development will have to be abandoned as the whole religious program is reoriented to the evolving mission of the Catholic university in academe. This is not to say that the religious development of students will become less important to the Catholic university. Quite the contrary, in proportion to the Catholic university's striving to fulfill its unique mission in academe the centrality of student religious development on Catholic campuses will become more and more apparent. It is not the necessity of student religious development which will be discussed in Part IV but the nature and manner of its accomplishment.

It has already been noted that most sectarian institutions of higher learning, Protestant as well as Catholic, were established with the religious formation of youth as their primary goal. The statement of the Civil War president of Amherst College would be typical for most Protestant (and Catholic) colleges of the era.

What is the province of the college? It is by instruction, discipline, and all good influence to make *men*, especially Christian men, and most of all ministers of Christ, and those of the highest order of character. . . . I would have the college for all coming time the most powerful engine for building up the Kingdom of our Redeemer.¹

It probably never entered the mind of any Amherst president of the 19th century that the primary purpose of the college could be

¹ Quoted by Michael P. Walsh, "Where Church and World Meet," *Catholic Mind*, December, 1966, p. 46.

anything else than the Christian formation of youth. It was presumed that Amherst adequately possessed all the truth that was essential to the proper formation of Christian men, "and most of all ministers of Christ." The formation of Christian men, therefore, not the pursuit of new truth, was the primary goal of almost all early sectarian education in our country.

Catholic colleges in the United States were not established, as were so many Protestant colleges, for the specific purpose of training the clergy. In the sixteenth century the Council of Trent had specified that the Catholic clergy should be formed in houses of study which would be isolated from all lay influence. While it might reasonably have been expected that a good Catholic college would produce its measure of young men who would freely choose later to enter the Catholic seminary, the purpose of the Catholic college itself was to form Catholic lay students for a future life as laymen in the "secular city."

By no means, however, was the Catholic college free from seminary influence. Isolation from the secular world, advocated for Catholic seminaries, was considered equally appropriate for Catholic colleges. Many Catholic colleges were established in what at that time were places remote, and safe, from the everyday world. By and large it was presumed that the techniques of religious formation proper to the seminary of that time were, with accommodations, appropriate to the religious formation of lay students on the Catholic campus. Courses in theology and philosophy were usually simplified versions of those offered in the seminary. Co-curricular religious formation programs also followed the pattern of seminary training. Specified religious exercises were required, and accepted, as a necessary means of religious formation.

It is not at all strange that until recent times Catholic colleges were established in remote areas and characterized by a seminary type education. Most Catholic colleges were, after all, founded by members of religious orders or congregations who were familiar with no other manner of education. Moreover, the advisability of isolating sectarian schools from irreligious and secular influences was characteristic of all religious thinking of the day. Then too, through the nineteenth century almost all Catholic colleges offered only a six-year combined high school-college program to an unsophisticated student group ranging from thirteen to eighteen years

of age. Curriculums were limited and fairly rigid. External discipline was strictly enforced, although this point has perhaps been exaggerated. In such small schools faculty-student contacts were necessarily close and personal. The authoritarianism and paternalism which unquestionably characterized Catholic education of this period was balanced in large part by deep personal concern and thoughtful benevolence. So many alumni of these schools strongly attest that there existed on these small Catholic college campuses a great deal of faculty-student understanding, respect and love.

Catholic educators of this early American period saw little value in contacts with the secular academe which was considered (and not without reason) to be dominated by either irreligious or anti-Catholic forces. On remote Catholic campuses young students could be protected, as it was thought proper to protect them, from the influence of ideas which were at least alien if not openly hostile to Catholic thought and practice. On such campuses young boys could be taught Christian truth and formed in Christian character with little interference from external, disturbing influences. In the educational tradition of the time, students were expected to play an almost passive role in their religious development. Theological speculation was not considered a function of these early Catholic colleges. The college perceived itself primarily as a *communicator*. It communicated "the teaching of the Church" which had been formulated by theologians, canon lawyers, and a hierarchy quite removed from the Catholic campus. Religious character was developed by teaching students to conform to predetermined patterns of Christian social behavior. In so conforming, students developed essential habits of Christian character.

It is easy to oversimplify, and in so doing to caricature and thereby to grossly misrepresent Catholic college education of this earlier period. With hindsight, that education can undoubtedly be faulted. It is apparent today that the Catholic college program of the nineteenth and early twentieth centuries did not adequately prepare graduates for the revolutionary social, political and religious changes the world is presently experiencing. Quite the contrary, sharing the blindness of social injustice which characterized all education of the era, Catholic colleges in their own way helped to strengthen a now unacceptable *status quo*. Nevertheless there was absolutely no intellectual hypocrisy or dishonesty in early Catholic

college education. At that time and in those circumstances it was thought that the Catholic college, so conceived and so conducted, presented to students all the religious and secular truths necessary for their becoming responsible parents and active members of society. The program of religious formation was strongly allied to disciplines in the humanities which possibly taught students more truth about themselves and their fellow men than many of the "relevant" courses of our own day. While Catholic students in these earlier colleges might not have seen their faith in full critical context, they probably perceived its inner congruity and its meaning for their personal lives more clearly than do most students today. The intimate faculty-student association in these schools developed an idealism in their lives which fulfilled many of the current demands for personalism in education.

The religious formation programs of the day stressed the illumination provided by religious faith, the personal relationship of the individual to God, and the function of the Church not just to provide a means of union with Christ but especially to teach, guide and unify its members. Admittedly, the manner of imparting this illumination was largely catechetical, and religious formation was characterized in large part by external regulation. Such techniques were considered appropriate to education at that time. In retrospect, it must be conceded that the programs were largely successful. Judging by the circumstances, by prevailing social attitudes and particularly by the limited goals that were sought, there is no reason to fault the religious development programs of early American Catholic colleges. These colleges *did* successfully prepare generations of responsible Catholic parents and citizens according to the needs and standards of the times.

Now, however, there is reason to believe that what might have constituted reasonably successful religious development programs in the previous century are quite inappropriate today. Many things have changed. Just after the turn of the century, Catholic higher education adopted the secular pattern which provided that four years of college work should be completely distinct from the four high school years. As a result many changes took place on Catholic campuses to which religious development programs have been adjusted only gradually. The age of college students was automatically raised by almost four years. As the colleges grew, the intimate, per-

sonal character of many campuses was lost. The liberal arts character of Catholic education suffered considerably as curriculums were expanded to satisfy pre-professional and secular vocational demands. After the Second World War many Catholic colleges began offering graduate programs. Older and more sophisticated students, well informed of student developments on secular campuses, demanded in Catholic universities a greater freedom of inquiry and expression as essential to their new academic status.

The most significant development with respect to religious formation on Catholic campuses was the gradual evolution of the concept that students should be encouraged to play a more mature, self-determining role in their own educational development. It was inevitable that a parallel concept should evolve—that students should be encouraged to play a more mature, self-determining role in their religious formation. Reinforcing this new student role are the many statements of Pope John and the Second Vatican Council insisting that educators develop in students a strong sense of personal responsibility for everything that affects their lives, both secular and religious.

As increased personal responsibility has been placed on university students for their own self-development, religious as well as academic, some Catholic educators have advocated that all student religious programs, both curricular and co-curricular, should be voluntary. They feel, moreover, that this is essential to the Catholic university's functioning as a true university. However, by far the majority of Catholic educators consider it inadvisable to move abruptly to completely voluntary religious programs and that such a change is not necessary for a Catholic university to function as a true university.

On most Catholic campuses, while very serious efforts are being made to adapt existing religious development programs to the changing times, the changes in the Church, the changing mentality of the student body, and the changes in education itself, very few of these well-intentioned adaptations have any apparent relation to developing in students an increasing competence precisely as *students* in a Catholic university community. As a result, many campus religious development programs appear to students to be not only inappropriate but totally irrelevant to their overall university experience. Changes and adaptations of older programs,

therefore are not enough. If there has evolved a new and unique mission for the Catholic university in academe, campus religious development programs must prepare students to play an increasingly active role in the university's fulfillment of this mission.

B. "BROADENED AND INTENSIFIED"
CAMPUS RELIGIOUS PROGRAMS

A full consideration of religious development programs for Catholic universities must take into account not only the role which students must play as members of an academic community but also the responsibilities they will be expected to fulfill as Catholic laymen in a secular society. The Second Vatican Council indicates that the lay apostolate must be "thoroughly broadened and intensified."² If the campus religious program is to prepare students for this particular apostolate it would seem apparent that university religious development programs must be correspondingly broadened and intensified.

The Second Vatican Council indicates quite clearly that programs intended to prepare students for the broadened and intensified lay apostolate are not to be merely adaptations of seminary programs. "Since laymen share in their own way in the mission of the Church, their apostolic formation (must take) its special flavor from the distinctively secular quality of the lay state and from its own form of spirituality." The Council provides some general guidelines for developing this "distinctively secular" form of lay spirituality. "Doctrinal instruction," for instance, is to be "adjusted to the age, status and natural talents" of particular student groups. Students must develop their own special "sensitivity to the movement of the Holy Spirit." They must be "well informed in the modern world" and prepared to serve as "active members in society, adjusted to its culture." They must respect "truly human values, especially the art of living fraternally with others." While most of these qualities would be of advantage to the clergy, taken together they provide a "special flavor" and a "distinctive secular quality" for lay spirituality.³

Two years before the Council promulgated its decrees on lay spirituality, Pope John addressed himself to a consideration of lay spiritual formation in the Pastoral Exhortation section of his encyclical letter, *Peace on Earth*. His admonitions cannot be over-

² Abbott, *The Documents of Vatican II*, "Decree on the Apostolate of the Laity," #1.

³ *Ibid.*, #29.

looked by those responsible for the spiritual development of students on Catholic campuses.

It is necessary that human beings, in the intimacy of their own consciences, should so live and act in their temporal lives as to create a synthesis between scientific, technical and professional elements on the one hand, and spiritual values on the other.

It is not enough, Pope John points out, that Catholics "be illumined with the gift of faith and enkindled with the desire of forwarding a good cause." They must be prepared "to take an active part in various organizations and influence them from within" with the result that the relationships of society are elevated

to an order that is genuinely human, that is, to an order whose foundation is truth, whose measure and objective is justice, whose driving force is love and whose method of attainment is freedom.⁴

In a consideration of campus religious development programs, it is especially important to note Pope John's inclusion of freedom in this particular context. Truth, justice, and love are traditional and obvious values in a Christian society. Pope John, however, adds a fourth value, freedom, giving it equal stature with truth, justice, and love. This is because Pope John, and subsequently the Second Vatican Council, were so concerned with everything relevant to the dignity of the human person. The fulness of man's dignity can be achieved only in a society which has a deep understanding of and respect for not only truth, justice, and love but also freedom. These four elements are proposed as essential to a society which is "genuinely human." Along with concern for the dignity of man, therefore, the four basic elements of a "genuinely human" society are especially relevant to campus programs for spiritual development.

Freedom is a matter of such tremendous stress in the modern academic world that its proper understanding must be a particular concern of university religious development programs. It is important, therefore, to note that the Council in its consideration of freedom sees no contradiction between true freedom and the moral obligations which truth imposes.

4 Pope John, XXIII, *Peace on Earth*, The America Press, 1963, #s 147-150.

It is in accordance with their dignity as persons—that is, being endowed with reason and free will and therefore privileged to bear personal responsibility—that all men should be at once impelled by nature and also bound by a moral obligation to seek the truth, especially religious truth. They are also bound to adhere to the truth, once it is known, and to order their whole lives in accord with the demands of truth.⁵

Not without its special significance for campus religious development programs is the Council's definition of man's dignity as a person, "beings . . . privileged to bear personal responsibility." Equally important is the lack of contradiction that the Council finds between true freedom and true obedience.

(Let) everyone, especially those who are charged with the task of educating others, do their utmost to form men who will respect moral order and be obedient to lawful authority. Let them form men too who will be lovers of freedom—men, in other words, who will come to decisions on their own judgment and in the light of truth, govern their activities with a sense of responsibility, and strive after what is true and right, willing always to join with others in co-operative effort.

Religious freedom, therefore, ought to have this further aim, namely, that men may come to act with greater responsibility in fulfilling their duties in community life.⁶

It has been said that a full theology of the layman has yet to be written, that Pope John and the Second Vatican Council have only initiated the task. If this is true, programs for spiritual development on Catholic campuses can at this time only reflect the thrust and direction that this theology is presently taking. The following four points indicate what appear to be obvious trends in the "broadening and intensifying" of lay spirituality as it applies to Catholic university programs. *First*, religious development programs for university students must have their own "special flavor." They are not to be mere adaptations of seminary programs reflecting a spirituality appropriate to the clergy. Since it is the peculiar vocation of laymen to work in the "secular city," student spirituality must have its own "distinctive secular quality." *Second*, university religious programs must develop in students a competence "to come to decisions on

⁵ Abbott, "Declaration on Religious Freedom," #2.

⁶ *Ibid.*, #8.

their own judgment," particularly an ability to coordinate scientific, technical and professional knowledge with religious values. They must, moreover, develop a special "sensitivity to the Holy Spirit" under whose direction they must seek to give direction to evolving temporal affairs. *Third*, human dignity must be a primary concern of student spirituality. Both as members of a university community and as members of a secular society students must work toward a society which is "genuinely human," a society in which truth, justice, love and freedom are increasingly realized; only in such a society will human dignity be fully respected. *Fourth*, students must hold in high esteem the role of service. "The desire of forwarding a good cause" is not enough. Desire must lead in turn to concern, experience in the techniques of social change, and ultimately to involved service.

These appear to be the principal features which must be incorporated into broadened and intensified Catholic university religious development programs. Traditional values must obviously be retained, the illumination provided by divine faith, the personal relationship of each individual to God, and the need believers have of the Church, not just as a means of corporate union with Christ but as teacher and guide. The manner of respecting and communicating both traditional and new values, however, must be peculiarly adapted to the university milieu. Broadened and intensified campus religious programs must serve to involve students in the academic mission of the Catholic university community. The development in students of both the traditional and the new "distinctively secular" religious qualities must occur as a precise result of students participating in a faith-oriented academic community.

C. A TOTAL UNIVERSITY PROJECT

It is difficult to see how the Catholic university can produce laymen possessing the qualities of such a broadened and intensified lay spirituality unless the total university is involved in students' religious formation. For one thing, a university cannot teach values which it does not itself corporately exemplify. A Catholic university cannot communicate a "distinctive secular quality" of spirituality unless the total university life reflects its own distinctive secular quality. Students cannot learn "to come to decisions on their own judgment" and to develop a "sensitivity to the Holy Spirit" unless

they are encouraged to make important decisions on the university campus. They cannot be expected to develop a sense of human dignity and a concept of society which is "genuinely human" unless as students they are encouraged to search for truth, seek justice, experience fraternal love, and cherish freedom.

These qualities can be developed only on a campus where the exercise of authority and the correlative obedience are proportioned to the educational and academic objectives of a true university. Catholic students will, moreover, develop a mature sense of service and mission to the larger secular society only in a university which itself projects an image of service and mission within the larger academe. It is not the details of the spiritual development program, therefore, that are of first importance to the Catholic university but rather the spirit and character of the total university itself. The spirit and character of the total Catholic university, precisely as a Catholic university, must be thoroughly broadened and intensified, completely renewed⁷ where necessary, if the university is to communicate to its students the qualities of lay spirituality enunciated by Pope John and the Second Vatican Council.

To understand how the renewed Catholic university is to achieve this goal it is necessary to review some concepts treated earlier in this series. Most important of all, the Catholic university must function as a true university which means that its primary goal must be a search for new truth. Aided by the special insights which religious faith provides, the Catholic university must see itself as providing a unique service within the larger academe. If the Catholic university attempts to exist in isolation this unique mission cannot be fulfilled. Only by means of a continuous, critical yet understanding interchange of insights and ideas with secular academe can the Catholic university hope to achieve its corporate academic mission, while at the same time providing the conditions which are essential to the religious development of students. In so functioning the Catholic university will manifest the "distinctive secular quality" which is essential to student spirituality while in no way relinquishing its equally distinctive religious character.

And it is of utmost importance, both to its functioning as a true

⁷ The term "renewed" is used in the sense explained by John J. McEleney, S.J., in his introduction to the "Decree on the Appropriate Renewal of the Religious Life." "One of the basic points for consideration of this conciliar Decree consists precisely in the clear distinction between *adaptation* and *renewal*: the former term is concerned with changes that are necessary on behalf of external contemporary needs and the outward circumstances of our times, whereas the term *renewal* refers to interior renovation of the spirit. . . ." (Abbott, *The Documents of Vatican II*, p. 464.)

university and to its fulfilling its unique mission in the larger academe, that the Catholic university corporately possess and project a distinctive religious character. At the renewed Catholic university, therefore, the religious development of students cannot be considered extrinsic or accidental to the university's purpose and function, but rather as absolutely essential to its *academic* mission within academe. The religious development of students is essential because religious faith in its most profound expression is a community virtue. It is not individuals on the Catholic university campus but the total Catholic university community which must employ its special religious-faith insights to the search for new truth. It is the total Catholic university community, *students necessarily included*, which, as a corporate member of academe, must serve academe by its unique contribution to the general pursuit of new truth.

The basic function of the religious development program on a Catholic university campus, therefore, must be to incorporate students into an academic community which, while functioning as a true university, is *alive* and *vibrant* with its own unique faith and insights. Through the religious development program students must be brought *freely* to accept this community's religious faith precisely as relevant to the pursuit of new truth. The perception of relevancy must, moreover, be clear and strong; students must necessarily take a further step, *freely and generously* to accept the responsibilities which all perceived truth necessarily imposes—particularly the religious-faith insights of the Catholic academic community. The religious development program on the Catholic campus must teach students that "truth involves its own obedience," as do justice, love, and freedom; that the sincere search for new truth requires a personal and corporate living of truth already known. It is obvious enough that student religious development, so conceived, cannot be the sole responsibility of campus chaplains, committees, or scattered dedicated clerics and laymen. The religious development program must be an outgrowth of the Catholic university's academic nature and mission.

In any discussion of religious development programs for Catholic university campuses, therefore, the basic consideration must be the spirit and character of the Catholic university itself. Is the university seeking to "function as a true university"? Does it have an awareness of and project an excitement about the importance of

applying faith-insights to the quest for new truth in the context of the larger academe? Is it attempting to exemplify in its own corporate life the qualities of lay spirituality which it attempts to communicate to students? These are not isolated questions. The Catholic university which is applying its faith-insights to the search for new truth, which clearly perceives both its dependence upon and its mission within the larger academe, must almost necessarily adopt a spirit and character which will communicate to students the qualities which are essential to lay spirituality. It is, therefore, the total spirit and character of the Catholic university, particularly as the Catholic university perceives itself in relation to academe, that is of first importance to the religious development programs of Catholic universities.

D. AN EXCITING PLACE, AND DANGEROUS

Father Michael Walsh has been quoted earlier as saying that the Catholic university must become "the place where the Church does its thinking." Although neither the Second Vatican Council nor any Pope has ever explicitly declared that the Church will in the future do its thinking on Catholic university campuses, the ideals for the development of Catholic laymen expressed by Pope John and the Council presuppose circumstances which can only be found on Catholic campuses. The Council says, for instance, that the People of God as a whole, "from the bishops down to the last member of the laity," clings to "the faith once delivered to the saints, penetrates it more deeply by accurate insights, and applies it more thoroughly to life."⁸

To provide the conditions in which the most educated segment of God's People will penetrate the faith by more accurate insights and search for its more thorough application to life is the precise mission of the Catholic university. If these functions of the People of God represent in any way the Church doing her thinking, then the Church will indeed do much of her thinking on Catholic campuses in the years ahead.

The Council anticipates no challenge to the teaching authority of the Holy Father or of the bishops teaching in communion with the Roman Pontiff when the People of God seek to penetrate the faith

⁸ Abbott, "Dogmatic Constitution on the Church," #12.

more deeply or to apply it more thoroughly to life. Quite the contrary. The Council calls for a "living exchange" of the whole Church with diverse cultures of people.

To promote such an exchange, the Church requires special help, particularly in our day, when things are changing very rapidly and the ways of thinking are exceedingly various. She must rely on those who live in the world, are versed in different institutions and specialties, and grasp their innermost significance in the eyes of both believers and unbelievers.⁹

The Council obviously has in mind an exchange where truth will be passed up as well as down, an exchange which can best be accomplished by educated men on Catholic campuses.

Although the Council Fathers may never have adverted to the fact, it is inevitable that the Catholic university will play a more than instrumental role in this "living exchange" by which "revealed truth (will be) more deeply penetrated, better understood and set forth to advantage."¹⁰ Christians are exhorted by the Council to join "with the rest of men in the search for truth, and for the genuine solution to the numerous problems that arise in the life of individuals and from social relationships."¹¹ Must not this exchange take place paradigmatically on Catholic campuses?

There is something quite exciting about all of this. If Catholic campuses truly become through this living exchange, "the place where the Church meets the world and the world meets the Church," Catholic campuses will not be just interesting and exciting places but quite important ideological forums.¹²

"A good university," it is sometimes said, "is a dangerous place." How dangerous will it be for students to witness and participate in

9 Abbott, "Pastoral Constitution on the Church in the Modern World," #44.

10 *Ibid.*

11 *Ibid.*, #16.

12 It is difficult to comprehend all that this development will mean to Catholic higher education in the years ahead. One is startled upon examining the extremes of the change. Just a century ago small Catholic colleges prized their remote locations where students could be carefully isolated from ideas which were alien and at times hostile to Catholic teaching. Now Catholic campuses are to serve as the forum where the insights of religious faith are critically applied to all secular knowledge and ideas, and where secular knowledge and ideas are to be critically applied to the faith's most sacred doctrines and insights.

The change is, as a matter of fact, already occurring and is already far advanced on some campuses. Catholic university libraries no longer lock off books expressing ideas contrary to Catholic faith and morals. Speakers coming to Catholic campuses are no longer carefully selected for their orthodoxy. Moreover, all of this is occurring with an ecumenical spirit of friendly exchange and academic perceptiveness. On Catholic campuses the Church is already saying, "Here are our insights; what are yours? Here is what we have to offer you; what do you have to offer us?" The living exchange is already taking place.

the dialogue and argument which will take place at Catholic universities if Catholic campuses become ideological forums where the Church honestly exchanges insights with the secular world and the world with the Church? Will not exposure to the *living* expression of ideas which cannot be fully reconciled with long cherished and even sacred religious and societal values be a danger to students? *Living* expression is essential to a full and true exchange. The danger factor must honestly be weighed.

The danger of living in the midst of such a controversial atmosphere could be considerable to students who have an immature, simplistic concept of their Catholic faith. Students who have not learned to critically examine their own religious convictions in the light of the equally sincere convictions of other men would very likely be harmed. There will be, therefore, a type of academic religious maturity and competence required of students on Catholic campuses in the future such as was not required in the past. It must be the function of broadened and intensified religious development programs on Catholic campuses to develop this religious maturity and competence. Unless this is achieved, Catholic campuses of the future could be very dangerous places for Catholic students.

Before discussing the elements of student religious maturity and competence, some perspective might be given to the problem of danger by regarding it from a different aspect. Given the signs of the times, particularly as they pertain to students on Catholic university campuses, what dangers will result if students perceive efforts to *shelter* and *protect* them from ideas which, in the judgment of administrators and faculty, are considered alien and hostile to the Catholic faith? What danger will result if Catholic students are not allowed to participate *NOW* in the living exchange which they consider essential to the university's functioning as a true university? How dangerous will it be if students are *not* allowed and encouraged to form their own critical judgments with respect to matters which they perceive as vital to themselves and to their own future society? What dangers are involved in *not* allowing students on Catholic campuses to hear the *living* expression of ideas which elsewhere in academe are taken seriously by competent scholars?

In other words, just how safe will the religious faith of students be on "safe" Catholic campuses in the years ahead? There is serious reason to believe that the protected campus will constitute a far

greater danger to the religious faith of students than a campus which provides exposure to an honest, forthright confrontation with all ideas current in the larger academe. Catholic students have a legitimate desire to be "where the action is," not just because the action is interesting and exciting but because the action provided by a living exchange of important ideas is essential to academic development. The safety factor in future Catholic education, therefore, cannot be provided by restricting the living exchange on Catholic campuses to selected, relatively safe ideas, but must be achieved by providing students with an academically mature religious competence to participate in the discussion of *all* ideas that are current in academe. Campus religious development programs can remove the danger from future Catholic university education only by providing students with a competence to apply critically and academically the faith-insights of the Catholic university community to the intellectual action of the day.

E. ACADEMIC RELIGIOUS COMPETENCE

What qualities are essential to students who seek to become active members in a Catholic academic community which is functioning not only as a true university but as a forum for a living exchange of ideas and insights between the Church and secular society? An exhaustive listing of such qualities is impossible. Some, however, are obvious enough. In the consideration of the qualities which will be suggested, it is interesting to note that in almost every case they are essentially qualities which students can develop only by becoming active members in a Catholic university community. It is almost inconceivable that they should be acquired in any other manner. Once again, therefore, let it be said that the religious development program on a Catholic university campus is a total university responsibility which has as its goal the incorporation of students into an academic community which is alive and vibrant with religious faith.

The basic quality required for academic religious competence pertains to the attitude which the academic community must have toward religious faith. It is not enough that students attending a Catholic university possess religious faith. Unless they perceive their faith as a means of seeking new truth their faith is of little consequence in the university community. In other words, in the academic

community faith must be perceived not as a goal to be attained but as a means for seeking new truth. Religious faith may, and should, be deepened as a result of the university experience and new faith-insights should be achieved; but this deepened faith and these new faith-insights are important to the academic community primarily because they provide additional means for seeking further truth and still deeper faith-insights. Paradoxically, truth itself, however attained, is important in the academic community primarily because it serves as a means to search for further truth. That students have this academic attitude toward religious faith is a basic quality of religious academic competence in the university community.

This first quality, it might be observed, sharply distinguishes the Catholic university from the secularist-humanist academic community which today is so frequently characterized by agnosticism and skepticism. In the current secular-humanist view the final academic goal can only be "subjective truth" or perennially reversible convictions. This cannot be the final goal in the Catholic academic community's search for truth. First, the Catholic academic community respects the possibility of man's attaining truths which are objective and irreversible. Second, as a result of faith-insights the Catholic university community acknowledges certain truths, e.g., the Triune God and Jesus Christ as God-man, which are beyond human comprehension. Catholic scholars must certainly seek a deeper and more penetrating understanding of truths respected in the Catholic tradition as already known, but again, academically only as a means to achieving further truth.

Because the Catholic scholar seeks ultimately for truths which are objective and irreversible and regards personal understanding only as a means to achieving this goal, he must perceive the spiritual dimensions of his dependence on the academic community in his search for new truth. The most profound faith-insights are a community achievement. It is the religious insights of the Catholic university community which are of greatest importance to academe. It is not enough, therefore, to say that the Catholic university corporately represents a long respected tradition in academe and that it corporately seeks to deepen its own understanding of that tradition. Theoretically at least, this could be accomplished by a group of competent secular scholars on a public campus. The Catholic university seeks to be something more. It perceives religious faith as

a living community experience where the intersubjectivity of believers, producing a deep mutual respect and understanding, develops a further, living, on-going faith interaction.¹³ In the Catholic university community the personal faith of each individual interacts with the faith of others. As a result of this interaction, individual faith is reinforced and deepened while community faith unfolds in a living, ever deepening tradition.¹⁴ It is this living, interacting faith tradition which produces its own faith insights. These are the insights which are applied by the Catholic academic community to the search for new truth in academe.¹⁵

Because the tradition of faith as expressed by the Catholic community is so important, there is a special academically appropriate humility required of students at a Catholic university. Hopefully, students in the future will be primarily motivated to attend Catholic universities because they feel they can best achieve an understanding of life's meaning in the context of the living faith tradition which exists only on Catholic campuses. In order to be incorporated into this living tradition students must be open to accepting it as their own—*freely*. The community has a responsibility to require of students everything that is essential to their achieving this incorporation.¹⁶ The student, for his part, must accept these requirements

13 "The importance of faith's intersubjective character can hardly be over-emphasized. Christian belief is not a subject-object relation, but a subject-subject relation: the "I-thou" of accepted or rejected brother love. Theological personalists wrongly speak of two intersubjectivities, a horizontal one between men and a vertical one between man and God. This false division fails to take into account two insights. First, the inter-subjectivity between men is itself open toward God; brother love is the context of salvific love. Second, the specifically Christian subject of the man-God relationship is not man as an individual but man in his oneness with all men. What is most personal in man occurs in brotherly love." (Metz, Johannes B., "Unbelief and Believers," *Theology Digest*, Autumn, 1967.)

14 "It is first of all through the Christian family that Christianity appears as a tradition and not simply as a personal choice." (Jean Danielou, S.J., "What Good Is Institutional Christianity?" *The Critic*, June-July, 1967). In the Catholic academic community Christianity is more important "as a tradition" than "simply as a personal choice."

15 The importance of the liturgy in giving (literally) life to the community expression of this tradition cannot be overemphasized. Liturgical renewal on the university campus must seek a more explicit expression of the academic aspects of the religious tradition which the Catholic university brings to academe.

16 The frequently heard student argument that "Nothing of educational or academic value can come from what is compulsory" is rejected as pedagogically unsound. The academic competence in philosophy and theology required for mature university dialogue cannot be presumed of young students newly arrived on the Catholic university campus. The Catholic university has a responsibility to require whatever is essential to students moving toward a mature competence in philosophy and theology. If nothing of educational advantage or academic value results from such requirements, the fault lies elsewhere, not in the fact of their being required.

A more difficult problem arises with respect to religious exercises which the Catholic university might require, e.g., retreats. The university might wisely determine that certain religious exercises, such as retreats, are essential to students being effectively incorporated into the religious spirit and character of the Catholic academic community. Again, the problem concerns not the fact that the religious exercises are required but rather their manifest relevance to the academic purpose and mission of the Catholic university community. If this relevance is not apparent, or worse, if the community does not project to students an academic purpose and mission which presumes important religious aspects, the required religious exercises will most likely arouse a justified student resentment.

with an appropriate academic humility. Questioning, challenging and probing even the tradition itself is not in the least inappropriate to student humility. Quite the contrary, such actions are necessary preliminaries to an informed, free acceptance of the tradition. The academic dimension of humility requires only an openness to the religious tradition of the community as it manifests its academic relevance. With respect to religious requirements, therefore, the university community is well warned to regard students "not as bottles to be filled but as lamps to be lit." The lamp is easily extinguished by religious requirements which appear to students as unimportant for and irrelevant to the academic mission of the university.

The human spirit must be cultivated in such a way that there results a growth in its ability to wonder, to understand, to contemplate, to make personal judgments, and to develop a religious, moral and social sense.¹⁷

As the truth is discovered it is by a personal assent that men are to adhere to it.¹⁸

It is almost superfluous to add that mutual respect is an essential quality for academic development. It is mentioned here only because an especially high degree of mutual respect should characterize a Christian academic community.

Respect and love ought to be extended to those who think or act differently than we do in social, political, and religious matters, too. In fact, the more deeply we come to understand their ways of thinking through such courtesy and love, the more easily will we be able to enter into dialogue with them.¹⁹

Mutual respect by no means precludes disagreement. It is not only normal but healthy that there be disagreement in the academic community, even when at times this results in serious tensions. Dialogue and argument are essential means for achieving truth in academe. "From the conflict of minds trying to be friendly comes truth." It is not just from the conflict, however, but equally much from the friendliness that truth results. Friendliness in the academic community projects a "trying to understand." It is saying: "Even though we strongly disagree, there are certainly elements of

17 Abbott, "Church in the Modern World," #59.

18 Abbott, "Religious Freedom," #3.

19 Abbott, "Dogmatic Constitution on the Church," #28.

truth in what each of us is saying. What is your background, your approach to this problem, the reasons behind what you are saying? You see this thing so differently than I. Help me to understand your view."

Truth is to be sought after in a manner proper to the dignity of the human person and his social nature. The inquiry is to be free, carried on with the aid of teaching or instruction, communication, and dialogue. In the course of these, men explain to one another the truth they have discovered, or think they have discovered, in order thus to assist one another in the quest for truth.²⁰

Perhaps the quality of religious academic competence most difficult for Catholic students to understand as they are incorporated into the Catholic university community is that of loyalty to the *teaching* Church. It is basic to Catholic faith that the Church must *teach* in order to guide and unify the People of God. It is equally basic that this teaching function is exercised by the Holy Father, as Vicar of Christ, and by the bishops when they speak in unison with the Roman Pontiff. There are many areas of Christian life in which tensions will always exist. It is normal enough, moreover, that from time to time tensions will arise between the magisterium of the Church and the Catholic university. These latter tensions will be lessened, however, as in the years ahead the magisterium and the Catholic university, seeking to function as a true university, come to a deeper understanding and appreciation of the interdependence of their respective roles within the Church. The following understandings are particularly important.

First, in every society there is an *appropriate* freedom. Freedom is never absolute but is always limited by the responsibilities which each society embraces as it perceives the demands of truth. Within the Church, therefore, the magisterium *per se* imposes no limits on the Catholic university in its search for truth. Limitations on the Catholic university's search for truth can only be imposed by the responsibilities which truth requires as perceived in the Catholic society—i. e. as taught by the magisterium. This limitation of freedom by truth as perceived in the Catholic society is appropriate to any university which considers itself Catholic.

It is important to note that limitations determined by the respon-

20 Abbott, "Religious Freedom," #3.

sibilities which truth imposes cannot frustrate a university's functioning as a true university. Quite the contrary. Such limitations provide for a more effective community freedom by opening up possibilities of an academic creative interdependence in the community's search for new truth.

Second, truth itself, by whomever it is taught, imposes no restrictions on the means for achieving further truths which are proper to academe. Just as dialogue and argument are proper to the academic society so is the questioning and probing of truth already known. In its questioning and probing function the Catholic university must allow the expression of all ideas that are taken seriously in the larger academic society even though some of these ideas may be contrary to "the teaching of the Church." To allow such expression is not a disloyalty in the academic context but a means which is absolutely essential to studying the Church's teaching in full critical context and to penetrating its deeper meanings. The magisterium must respect, therefore, not just the ideal of the true university to pursue new truth, but must honor as well the means which are appropriate to the academic society.

Third, the magisterium must respect the function of the university as critic of all the societies which it seeks to serve. Serving as social critic is a long respected function of the academic community. In performing this function within the Church the Catholic university serves the Church by assisting her to perceive truth about herself. In the case of the Catholic university this responsibility to serve as critic would apply to the magisterium itself even in the exercise of its teaching function.²¹

For the Christian University's perennial task has been to insure the awareness, the talent, and the instruments whereby the body corporate of Christianity must do its thinking, bring its faith to self-reflective understanding, and devise appropriate lines of action in and upon both the Church and the world.

The Catholic University represents, accordingly, a most appropriate organ for the Church's perennial function of self-study and reflection. The University must be free to analyze, therefore, and analyze not only false and un-

²¹ An instance of the Catholic university's exercising this function of critic to the magisterium in its teaching role would be the late John Courtney Murray's suggestion with respect to the birth control issue, that "the Church reached for too much certainty too soon, and went too far." (McCloskey, Paul W., "The CAIP, What Is Its Future?" *Commonweal*, November 17, 1967, p. 195.)

grounded attacks upon the faith, but formulations, defenses and practical orientations which in a phrase of St. Thomas used centuries ago, only bring the faith into derision.

(The University) must exercise this critical function completely, responsibly—but frankly and honestly.²²

Fourth, truth as perceived in the Church imposes a special humility which is appropriate to the Catholic university. While great freedom of expression must be allowed on Catholic campuses, and while the university's function as critic must be acknowledged, it would be quite inappropriate that the personal convictions of an individual or of a group be advanced as though they were on a par with the clear teaching of the magisterium. Moreover, it is an expression of the humility appropriate to the Catholic university that Catholic scholars deeply understand their indebtedness to the teaching Church for the unique faith-insights they bring to academe.²³

Fifth, all Catholics must understand more perceptively the role of the Church in the modern world as "servant," particularly as this applies to the Catholic university and its mission within academe. Neither the Church nor the Catholic university itself has in the past thought of the Catholic academic community as serving academe. Until very recent times small Catholic colleges not only sought ideological isolation but deliberately ignored the larger academic society. Now the Catholic university, while embracing academe as an ally in the quest for new truth, must fulfill a "servant" role within academe. All Catholics must understand that if the Catholic university is to fulfill this new mission it must enjoy the freedoms which are appropriate to a true university. The quality of loyalty to the Church will be achieved by the Catholic university in proportion to its being allowed to serve the Church as a competent and respected member of academe.

22 Arrupe, Rev. Pedro, S.J., *The University in the American Experience*, Fordham University, 1966, p. 26.

23 The indebtedness of the Catholic scholar (and of the Catholic university) to the Church precisely as *teacher* is more far-reaching than the student is likely to realize. The academic implications of St. Paul's observation of man's moral ambivalence is not easily dismissed: "I cannot understand my own behavior. I fail to carry out things I want to do, and I find myself doing the things I hate." (Romans, 7:25, *The Jerusalem Bible* translation). Given man's propensity to rationalize his behavior, how important is the teaching Church to the Catholic scholar in his pursuit of truth which is objective and irreversible? How important would Christian revelation be to the scholar if it did no more than caution him with respect to his personal convictions however sincerely held? Humility is an essential quality of all scholars. Humility manifested as loyalty to, and a deep respect for, the teaching Church is not only appropriate to the Catholic scholar but essential to his academic religious competence in the Catholic university community.

CONCLUSION

The argument has been long. The conclusion will be brief. So much has been said about the Catholic university, as a respected corporate member of academe, applying community faith-insights to the problems that face mankind. The emphasis has been on faith. Respect and love have been mentioned as qualities necessary to a "friendly" exchange of ideas. What of the third great Christian virtue, that of hope?

When all is said and done, perhaps the greatest service that the Catholic university can provide academe is to communicate to the larger academic society its spirit of hope, its spirit of realistic optimism that is so important to Catholic spirituality. The larger academic society sorely needs today a spirit of hope and vision. Viktor Frankl writes of the failure of modern man to perceive a purpose and meaning in life. If the Catholic university communicates only its vision and spirit of hope to the many, so very many, men of good will in academe, her mission will in large part be fulfilled.

The future of humanity lies in the hands of those who are strong enough to provide coming generations with reasons for living and hoping.²⁴

24 Abbott, "Dogmatic Constitution on the Church," #31.

Some Socio-Economic Characteristics of a Jesuit High School

PHILIP PFAFF, S.J.

INTRODUCTION

There are many questions which can be asked about the socio-economic characteristics of the young men who attend the Jesuit high school: from what economic class do they come, how well are they already integrated into the mainstream of society, to what extent is that which they would receive from the Jesuit high school unavailable to them elsewhere? In light of the current concern with who should be attending the Jesuit high school,¹ the question of who does attend becomes of interest.

Those involved in the high school apostolate for any length of time have an answer to this question based on a well-founded intuition. This study, however, using the addresses of the young men of one graduating class of one Jesuit high school, and some of the statistical data released by the Bureau of the Census will provide some socio-economic data useful for evaluating the answer to this question. Such information is readily available to anyone interested in the socio-economic characteristics of any Jesuit high school.²

We shall study Canisius High School located in Buffalo, New York. Buffalo, a manufacturing and transportation center, has a population of 532,759³ concentrated in an area of 43 square miles. The Buffalo Standard Metropolitan Statistical Area, consisting of Erie County (which includes the city of Buffalo) and Niagara County has a population of 1,306,957 and an area of 1567 square miles. This Standard Metropolitan Statistical Area is one of the 180 SMSA's created by the Census Bureau as a means of collecting, organizing, and presenting data on metropolitan areas. Each SMSA is broken down into census tracts—ideally about 4000 residents of uniform population characteristics, economic status, and living conditions. Since very few Canisius students come from Niagara

1 For example, see letter from Rev. Pedro Arrupe, General of the Society of Jesus to the Fathers, Scholastics and Brothers of the American Assistancy, Rome, November 1, 1967; and Robert R. Newton, S.J., "Selection Procedures in Jesuit High Schools: Time for Re-examination," *Jesuit Educational Quarterly*, 30 (October 1967), 90-104.

2 The only exception to this statement would be those schools located in areas where there are no cities of 50,000 inhabitants or more.

3 All statistics (except for area statistics) are from U.S. Bureau of the Census, U.S. Censuses of Population and Housing: 1960. Census Tracts, Final Report PHC(1)-21 (Buffalo). Washington, D.C.: U.S. Government Printing Office, 1962.

County, we shall consider only Erie County which has a population of 1,064,688 (which includes Buffalo's 532,759) and an area of 1034 square miles. Our basic unit will be Erie County's 177 census tracts.

Except for the fact that Catholicism is associated closely with certain ethnic groups, the religious characteristics of an area are ignored by the Census Bureau. Nor do the boundaries of the census tracts follow parish boundaries making it difficult to integrate parish data with census data—even if the parish data could be relied upon. It would seem however that the strangeness associated with using census boundaries would be more than made up for by the greater reliability of the Census data.

THE ANALYSIS

We shall study the 1964 graduating class which was applying for admission to Canisius when the 1960 census was being taken—April 1960. Their 1964 addresses were obtained from the 1964 Canisius yearbook, and using detailed maps and street guides the census tract of each student was determined. Out of a class of 199, we determined the census tracts for 189, 162 unequivocally. The ten without census tracts either lived outside Erie County, or gave an address which did not exist. (These ten were dropped from our sample.)⁴

This information showed that a majority of our 1964 graduates comes from north of Canisius High School, but a good percentage also comes from the rest of the metropolitan area. It would seem that we draw students uniformly from all parts of Erie County.

This information alone however—and therefore the conclusions drawn from it—is deceptive. Since the number of high school students in each census tract varies widely, some way of accounting for the wide range of high-school students in the different census tracts is necessary. One way of doing this is to compute the number of Canisius High School students per thousand high school students in each census tract.

If we drew our 189 students uniformly from Erie County's 55,018 high school students, we would have an average student density of 3.4 Canisius students per 1000 high school students. Such is not the case, however. Some census tracts exceed this average (i.e. have

⁴ Twenty-three lived on the borderline between census tracts. We adopted a convention assigning these people census tracts in order to avoid the necessity of visiting the actual location to find the correct census tract.

more than 3.4 Canisius students per 1000 high school students); others fall below it.

To what extent is Canisius student density related to the variables given by the Census data? One of the first variables to come to mind is median income by census tract. There is in Buffalo a direct relationship between student density and the median income. How can this be measured and analyzed in the case of Canisius students?

One approach is to arrange the census tracts in order of decreasing median income. The number of high school students and the number of Canisius students in these census tracts are then each cumulated in this order. In Figure 1 the cumulative totals of all high school students is plotted against the cumulative totals of Canisius students. If we received the same proportion of students from each of the census tracts (3.4 per thousand high school students), we would get a straight line (the average Canisius density line in Figure 1) going from the origin to the point where all students are accounted for.

The actual Canisius density line however has a slope greater than the average Canisius density line for the early part of the curve, a slope approximately the same as the average density line for the middle part of the curve, and a slope less than the average density line for the last part of the curve. This shows that we have a greater proportion of students from the more affluent areas, and less than what we would expect from the low income areas.

We can also express these results numerically. One-third of our students come from the fifteen percent of the high school population having the highest median income.⁵ The next third of our students come from a little less than the next third (in terms of median income) of the high school population. The median income for all of Erie County is \$6395, and for Buffalo alone \$5713—figures surpassed by over 85% of Canisius students. While these statistics show that Canisius does have more than its share of boys from well-to-do homes, these statistics must be used with care. Since there is no objective measure of the heterogeneity of a student body, all we can do here is to compare ourselves with other schools.

Ranking variables such as Canisius student density and median income can also be illuminating. The census tracts are first ranked

⁵ See point A on the cumulative totals curve of Figure 1. This point represents 65 out of the 189 Canisius students of our sample (34.6%) while representing 8,000 out of 55,000 high school students in Erie County (14.6%). These 65 Canisius students and the 8,000 high school students come from census tracts with median incomes of above \$7800.

in order of decreasing student density, and in order of decreasing median income. Two other possible significant variables are also ranked: the median value of housing, and the median number of school years completed by persons 25 years of age and over. In Chart 1 we compare the top 25 census tracts in terms of Canisius student density to the rank which these census tracts have when ranked by our other three variables.⁶ In Chart 2 we compare the top 25 census tracts in terms of median income to the ranks of the other three variables.

Chart 1 suggests that there is a correlation between Canisius student density and median income, median value of housing, and median level of education, but not as close, as Chart 2 brings out, as the correlation between median income and the median value of housing or the median level of education. This arrangement of data is also amenable to formal methods of statistical analysis and permits us to determine the degree of correlation between the various variables.

One such measure of the correlation between the ranked variables is Spearman's measure of rank-order correlation, a simple, easily obtained, but somewhat crude correlation measure.⁷ This correlation coefficient is so devised that its value is plus one whenever the rankings are in perfect agreement, minus one when the rankings are in perfect disagreement, and zero when there is no relationship whatsoever.

Chart 4 summarizes the results of this test for rank-correlation. The degree of correlation when student density is the dependent variable is significantly lower than when median income is the dependent variable. The noticeable lack of correlation between student density and median level of education is particularly interesting considering the high degree of correlation between level of education and median income. Care must be taken not to read too much from these correlation coefficients since our use of the Spearman measure is crude, and therefore the use of more sophisticated statistical techniques could lead to somewhat different results.

Another variable which gets much attention today is the racial balance of a school. In the 1960 census, the non-white areas of the

⁶ For example, the census tract which is ranked first in terms of Canisius student density is ranked 7th in terms of median income, 3rd in terms of median value of housing, and 10th in terms of level of education.

⁷ In order to determine this coefficient, it was necessary to rank the rankings of Chart 1 and Chart 2. (See Chart 3.) This represents a loss of information.

Buffalo SMSA were sharply defined—in the city of Buffalo itself, out of 75 census tracts, only 26 tracts had less than 99% white, and only 12 less than 90% white. Or in other terms: 92% of Erie County's non-white population of 79,245 live in the city of Buffalo, and 80% of this population live in 7 out of Buffalo's 75 census tracts. Of the 12 census tracts characterized by less than a 90% white population, only three had inhabitants who were members of the class of 1964.

Part of the reason why Canisius does not attract this group is tuition and the explicitly Catholic nature of the school. But the whites living in areas 90% or less Caucasian do not attend the school either. It may be that the lack of students from non-Caucasian and low income areas are related.

CONCLUSION

The somewhat hazy results of this study must be used with care. The study covers only one year in one school—and therefore cannot be applied directly to other years at Canisius or to schools other than Canisius. Where studies such as this begin to pay off is when they show trends between years in the same school, or, using similar studies for a number of schools, serve as the foundation for the coordination or appraisal of a number of schools.

This type of study merely presents the socio-economic background of the Canisius student without any attempt to answer questions of "why". It has shown us that we do tend to attract students from high-income areas although not exclusively. The data suggest also that there is a tendency for educated parents not to send their sons to Canisius. Whether this is statistically significant needs to be tested. At the same time this study also crudely verifies one of the significant conclusions of the Coleman report: academic achievement is more a function of socio-economic background than it is of intelligence.

This study began by asking who were the students attending our high schools. Only a beginning was made in answering this question. No attempt was made to deal with the question of who should be attending the Jesuit high school—a question outside the realm of this type of study.

Studies such as this are merely tools which—hopefully—will enable us at least to try rationally and consciously to direct our schools rather than merely to be shaped by events. Such attempts to control our world rather than let the world control us is certainly an important part of the Ignatian vision.

FIGURE 1

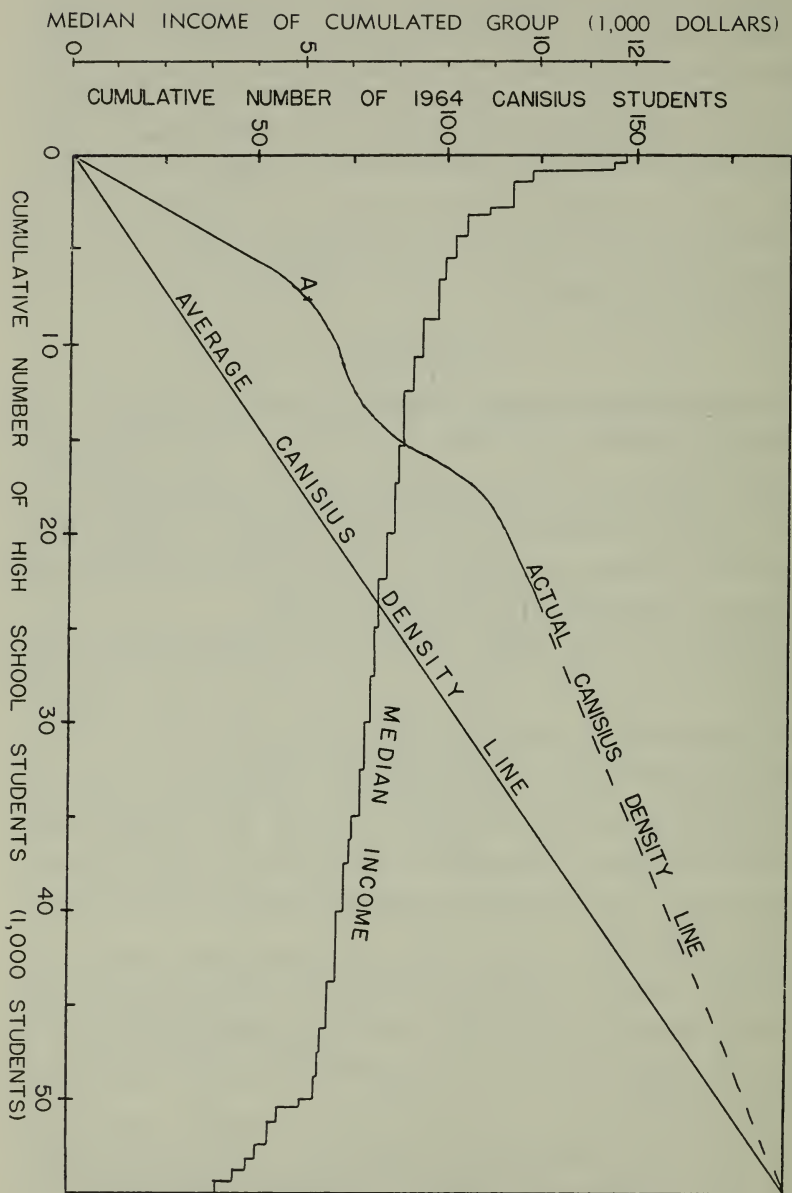


FIGURE ONE

CHART 1

Rank distribution of median income, median value of housing, and median level of education with respect to Canisius student density distribution

Density Distribution Rank	Median Income Rank	Median value of housing Rank	Median level of education Rank
1	7	3	10
2	12	13	13
3	88	48	*
4	9	10	11
5	4	26	1
6	78	80	86
7	*	86	76
8	47	43	38
9	*	99	*
10	5	4	14
11	*	*	*
12	96	88	73
13	1	2	4
14	15	36	20
15	59	15	29
16	17	8	8
17	28	21	25
18	43	44	34
19	33	30	35
20	3	9	9
21	77	89	92
22	37	64	31
23	13	29	27
24	64	69	67
25	53	67	46

* The rank for this census tract was greater than 100.

CHART 2

Rank distribution of median value of housing, median level of education, and Canisius student density distribution with respect to rank of median income

Median Income Rank	Median value of housing Rank	Median level of education Rank	Canisius den- sity distribution Rank
1	2	4	13
2	1	2	64
3	9	9	20
4	26	1	5
5	4	14	10
6	5	7	*
7	3	10	1
8	11	12	31
9	10	11	4
10	14	3	66
11	7	22	*
12	13	13	2
13	29	27	23
14	17	6	38
15	36	20	14
16	61	23	39
17	8	8	16
18	38	18	32
19	27	16	26
20	18	21	49
21	42	26	74
22	39	19	56
23	6	17	61
24	34	30	45
25	23	41	*

* No high school students from this census tract were members of the 1964 Canisius High School graduating class.

CHART 3

Rank of rankings with Canisius student density distribution, and Median income the dependant variables

Density Distribution Rank	Median Income Rank	Housing Value Rank	Level Education Rank	Median Income Rank	Housing Value Rank	Level Education Rank	Density Distribution Rank
1	5	2	5	1	2	4	6
2	7	7	7	2	1	2	20
3	21	16	23	3	9	8	9
4	6	6	6	4	17	1	4
5	3	10	1	5	4	13	5
6	20	19	21	6	5	6	23
7	23	20	20	7	3	9	1
8	15	14	16	8	11	11	12
9	24	24	24	9	10	10	3
10	4	3	8	10	13	3	21
11	25	25	25	11	7	20	24
12	22	21	19	12	12	12	2
13	1	1	2	13	19	23	10
14	9	13	9	14	14	5	14
15	17	8	12	15	21	18	7
16	10	4	3	16	25	21	15
17	11	9	10	17	8	7	8
18	14	15	14	18	22	16	13
19	12	12	15	19	18	14	11
20	2	5	4	20	15	19	17
21	19	22	22	21	24	22	22
22	13	17	13	22	23	17	18
23	8	11	11	23	6	15	19
24	18	23	18	24	20	24	16
25	16	18	17	25	16	25	25

CHART 4Spearman's Rank-order correlation coefficient
for Student Density and Median Income variables

	Student Density	Median Income
Median Income	0.122	
Housing Value	0.212	0.656
Education Level	0.098	0.736
Student Density		0.413

Status of Special Studies 1967-1968

Five hundred and seventy-two Jesuits are devoting full time to special studies in the current academic year: 369 Priests, 182 Scholastics and 21 Brothers. The total of 572 is one less than the total of the previous year. Of greater significance is the increase in doctoral candidates from 321 to a new high of 350. Increased numbers of both Priests and Brothers among the special students are offset by a reduction in the number of Scholastics. The decline from 211 to 182 Scholastic special students is paralleled by a decline from 191 to 166 Masters' candidates among these special students. Undoubtedly this decline reflects and is partially explained by the adjustment within the Provinces to the new program of studies for Ours, initiated last year, which involves for many one year of full-time graduate studies between the four-year collegiate program and the regency period.

Last year Jesuit Brothers appeared for the first time in this annual report on special studies. This year their number has increased from 8 to 21. These 21 Brothers include one Master, one Doctoral and 13 Bachelor candidates. Their major fields include Art, Business Administration, Computer Science, Food Service Management, Liberal Arts, Nursing and Psychology. They attend ten different Jesuit universities plus Marist College, Our Lady of Cincinnati College and Wayne University.

Table 2 presents a distribution by Province. Throughout this report of special studies Buffalo Province still appears as distinct from the New York Province because the data here presented pertain to the fall of 1967. Most noteworthy among comparisons-by-Province is the record of the New England Province which has a total of 93 men in special studies, an increase of 17 over last year; 67 of these men are Priests, 64 are in doctoral programs, and 49 are in their first year of special studies. Maryland is in second place among the provinces, with a total of 89 special students, an increase of 14 over last year; 57 of these men are Priests, 53 are in doctoral programs, and 46 are just beginning their special studies. This year Buffalo has yielded eleventh place among the provinces to Detroit Province which records a total of only 21 men in special studies, a decrease of 12 since last year; these 21 include 20 Priests, one Brother and no Scholastics; 18 of the 21 are in doctoral programs.

The 350 men who are following doctoral programs are distributed among 42 fields; the distribution is presented in Table 3. Doctoral programs in Theology claim by far the highest number of men (104), followed by Philosophy (36), History (29), English (27). These four fields enroll 196 men or 56 percent of the 350 doctoral students.

Truly remarkable has been the increase in numbers of doctoral students of Theology and the decline in numbers of men pursuing doctoral degrees in the natural sciences. Ten years ago, in 1957-1958, the provinces of the United States had only 155 men in doctoral programs. Of these only 18 or 12 percent were in Theology whereas today the 104 in Theology constitute 29 percent of the total 350. Ten years ago 41 men or 26 percent of the total 155 doctoral students were in natural sciences (Biology, Chemistry, Geophysics, Physics) whereas today only 20 men or 6 percent of the total 350 doctoral students are studying in these fields.

Two new fields make their appearance in the list of doctoral fields this year. Computer Science, which appeared last year for the first time with two non-doctoral students, this year has two doctoral candidates, one at the University of Pennsylvania and the other at Rensselaer Polytechnic Institute. Film Study, included in Table 3 under Communication Arts, has one doctoral candidate at the University of Southern California.

The 350 doctoral students are enrolled in 97 universities or institutions of higher education, 30 of which lie outside the United States. Fordham University enrolls the highest number of these men (24), including none from either the Buffalo or the New York Province. Gregorian University is second with 20, followed by Catholic University (18), Harvard (16), Chicago (15), and Georgetown (15).

The 104 men who are doctoral students in Theology are themselves distributed among 31 universities and institutions of higher education. They are attending the following institutions in the numbers listed: California (UCLA) 1, Cambridge 1, Catholic University 12, Chicago Theological Seminary 1, Chicago University 5, Fordham 9, Frankfurt 1, Graduate Theological Union 2, Gregorian University 18, Harvard 1, Institut Catholique (Paris) 8, London 1, Louvain 1, Marquette 6, McGill 1, Munich 1, Munster 1, Oriental 3, Ottawa 4, St. Georgen (Frankfurt) 1, U. of San Francisco 1, Southern Methodist 1, Strasbourg 6, Temple 3, Toronto 1, Trier 3, Tubingen 5, Union Theological 2, Woodstock 1, Wurzburg 1 and Yale 2.

TABLE 1
JESUIT SPECIAL STUDENTS
COMPARATIVE STATISTICS, 1947-1968

	47-48	57-58	62-63	65-66	66-67	67-68
Total	208	247	309	412	573	572
Priests	159	158	210	314	354	369
Scholastics	49	89	99	98	211	182
Brothers	—	—	—	—	8	21
Doctorate	127	155	233	300	321	350
Masters	56	77	45	78	191	166
Other Degrees	23	4	15	7	10	20
No Degree	2	11	16	27	51	36

TABLE 2
JESUIT SPECIAL STUDENTS, 1967-1968

	Buf.	Cal.	Chi.	Det.	Mary.	Mo.	N.Eng.	N.O.	N.Y.	Ore.	Wis.	Total
Total	26	52	52	21	89	56	93	34	68	40	41	572
Priests	13	37	27	20	57	35	64	18	44	27	27	369
Scholastics	13	15	24	0	30	18	27	15	18	10	12	182
Brothers	0	0	1	1	2	3	2	1	6	3	2	21
Doctorate	11	38	30	18	53	25	64	25	42	21	23	350
Masters	13	12	21	1	32	23	17	4	17	14	12	166
Other	2	1	0	0	0	0	4	3	5	3	2	20
No Degree	0	1	1	2	4	8	8	2	4	2	4	36
New	16	27	25	7	46	29	49	14	32	18	27	290
Continuing	10	25	27	14	43	27	44	20	36	22	14	282
Total 1967-1968	26	52	52	21	89	56	93	34	68	40	41	572
Total 1966-1967	21	45	46	33	75	68	76	38	85	45	41	573
Increase/Decrease	+5	+7	+6	-12	+14	-12	+17	-4	-17	-5	—	-1

TABLE 3
FIELDS OF JESUIT DOCTORAL STUDIES, 1967-1968

	Buf.	Cal.	Chi.	Det.	Mary.	Mo.	N.Eng.	N.O.	N.Y.	Ore.	Wis.	Total
American Studies	---	---	---	---	---	---	---	1	1	2	---	4
Anthropology	2	---	---	---	---	---	1	---	---	---	---	3
Architecture	---	1	---	---	---	---	---	---	---	---	---	1
Art	---	---	---	1	---	---	---	---	---	---	---	1
Asian Studies	---	---	---	---	---	---	---	1	---	---	---	1
Astronomy	---	---	1	---	---	---	---	---	---	---	---	1
Biology	---	---	---	1	1	---	1	1	1	---	1	6
Business Administration	---	1	---	---	1	---	1	---	---	---	---	3
Chemistry	---	---	---	---	1	---	2	1	1	---	---	5
Communication Arts	---	1	1	---	---	1	1	---	2	---	---	6
Computer Science	---	1	---	---	---	---	---	---	1	---	---	2
Drama	---	---	---	---	---	---	---	1	---	---	---	1
Economics	1	2	---	---	2	---	---	1	---	1	---	7
Education	---	2	2	---	---	2	2	1	1	1	---	11
Engineering	---	---	---	---	---	---	2	---	---	---	---	2
English	1	2	2	2	3	5	6	3	1	---	2	27
Fine Arts	---	---	---	---	---	---	1	---	---	---	---	1
Geology	---	---	---	---	---	---	1	---	---	---	---	1
History	1	2	4	1	4	2	4	4	3	1	3	29
Humanities	---	1	---	---	---	---	---	---	---	1	---	2
Industrial Management	---	---	---	1	1	---	---	---	---	---	---	2
Languages												
Arabic	---	---	---	---	---	---	1	---	---	---	---	1
Classics	1	---	---	2	4	---	---	---	1	1	3	12
French	---	---	---	---	---	---	1	1	---	---	---	2
German	---	---	---	---	1	---	---	---	---	---	1	2
Islamic	---	---	---	---	---	---	1	---	---	---	---	1
Semitic	---	1	---	---	---	---	5	---	2	---	---	8
Spanish	---	---	---	---	---	---	---	1	---	1	---	2
Law	---	---	1	---	---	---	---	---	1	---	---	2
Linguistics	---	---	---	---	1	---	1	---	2	---	---	4
Mathematics	---	---	---	---	2	---	---	1	2	---	2	7
Medicine	1	---	---	---	---	---	---	---	---	---	---	1
Music	---	---	1	---	---	---	---	---	---	1	---	2
Near East Studies	---	---	1	---	---	---	---	---	---	---	---	1
Philosophy	---	3	3	3	6	2	8	3	2	4	2	36
Physics	1	---	1	---	4	---	1	1	---	---	---	8
Political Science	---	2	1	3	3	1	1	---	---	1	---	12
Psychology	---	2	3	---	1	1	2	2	1	1	1	14
Scripture	---	1	1	---	---	---	---	---	1	---	---	3
Sociology	---	2	1	---	---	1	3	2	2	---	---	11
Speech	---	1	---	---	---	---	---	---	---	---	---	1
Theology	3	13	7	4	18	10	18	---	17	6	8	104
Totals	11	38	30	18	53	25	64	25	42	21	23	350

TABLE 4

UNIVERSITIES ATTENDED BY JESUIT DOCTORAL STUDENTS, 1967-1968

	Buf.	Cal.	Chi.	Det.	Mary.	Mo.	N.Eng.	N.O.	N.Y.	Ore.	Wis.	Total
Arizona	---	1	---	---	---	---	---	1	---	---	---	2
Biblical Institute*	---	2	1	---	---	---	---	---	---	---	---	3
Bonn*	---	---	1	---	---	---	---	---	---	---	---	1
Boston College	---	---	---	1	1	1	---	---	---	---	---	3
Boston University	---	---	---	---	---	---	2	---	---	---	---	2
Brandeis	---	---	1	---	---	---	3	2	---	---	---	6
Bristol*	---	---	---	1	---	---	---	---	---	---	---	1
Brown	---	---	---	---	---	---	2	1	1	1	---	5
California (Berkeley)	---	---	---	---	---	---	---	1	1	---	1	3
California (L.A.)	---	2	---	1	2	---	---	---	---	---	---	5
Cambridge*	---	---	---	---	---	1	---	---	---	---	2	3
Case Institute	---	---	---	---	---	---	1	---	---	---	---	1
Catholic University	2	---	1	---	6	2	3	---	2	---	2	18
Chicago	---	4	4	1	4	1	1	---	---	---	---	15
Chicago Theological	---	---	---	---	---	---	1	---	---	---	---	1
Cincinnati	---	---	---	---	1	---	---	---	---	---	---	1
City U. of New York	---	---	---	---	---	---	---	---	2	---	---	2
Colorado	---	---	---	---	---	1	---	---	---	---	---	1
Columbia	1	---	---	1	---	---	1	---	1	---	---	4
Cornell	---	---	---	---	---	1	---	---	---	1	---	2
Duquesne	---	---	---	---	1	---	---	---	---	---	---	1
Fordham	---	3	5	3	3	1	5	1	---	3	---	24
Frankfurt*	---	---	---	---	---	1	---	---	---	---	---	1
Freiburg* (Germany)	---	---	1	---	---	---	---	---	1	---	---	2
Fribourg*	---	---	---	---	---	---	---	---	---	1	---	1
George Washington	---	---	---	---	---	---	---	---	1	---	---	1
Georgetown	---	---	3	1	6	---	3	---	2	---	---	15
Georgia Inst. of Tech.	---	---	---	---	---	---	---	---	---	---	1	1
Grad. Theol. Union	---	---	---	---	---	---	---	---	---	1	1	2
Gregorian*	---	7	---	---	2	---	2	---	4	3	2	20
Harvard	1	---	2	2	---	1	6	---	4	---	---	16
Illinois	---	---	---	---	---	---	1	---	---	---	---	1
Illinois Tech.	---	---	---	---	---	---	---	---	1	---	---	1
Indiana	---	---	---	---	---	---	---	---	---	---	1	1
Institut Catholique*	1	---	1	---	1	---	1	---	2	---	2	8
Johns Hopkins	---	---	---	---	---	---	1	2	2	---	---	5
Kansas	---	---	---	---	---	---	---	---	---	---	1	1
Laval*	---	---	---	---	---	---	---	1	---	---	---	1
London*	---	---	---	---	1	---	1	---	---	---	---	2
London S. of Economics*	---	---	---	---	---	---	---	---	1	---	---	1
Louisiana State	---	---	---	---	---	---	---	1	---	---	---	1
Louvain*	---	1	---	---	---	---	---	---	---	1	1	3
Loyola (Chicago)	---	---	2	---	---	1	---	2	---	---	---	5
Marquette	---	---	---	---	1	2	---	---	1	1	---	5
Maryland	---	---	---	---	1	---	---	---	---	---	---	1
M.I.T.	---	---	1	---	---	---	1	---	---	---	---	2
McGill*	---	---	---	---	---	---	1	---	---	---	---	1
Michigan	---	1	2	1	---	---	2	---	---	1	---	7

	Buf.	Cal.	Chi.	Det.	Mary.	Mo.	N.Eng.	N.O.	N.Y.	Ore.	Wis.	Total
Michigan State	---	---	---	1	---	1	---	---	---	---	---	2
Minnesota	---	2	---	---	1	---	---	---	---	---	2	5
Missouri (Kansas City)	---	---	---	---	---	1	---	---	---	---	---	1
Montreal*	---	---	---	1	---	---	---	---	---	---	---	1
Munich*	---	---	---	---	1	---	---	---	---	---	---	1
Munster*	---	---	---	---	1	---	---	---	1	---	---	2
New Mexico	---	---	---	---	---	1	---	1	---	---	---	2
New York U.	---	3	---	---	3	---	1	---	1	1	---	9
North Carolina	---	1	1	---	---	---	---	1	1	---	1	5
Northwestern	1	1	---	---	---	---	2	---	---	---	1	5
Oriental*	---	---	---	---	---	---	3	---	---	---	---	3
Ottawa*	---	2	---	---	---	1	---	---	---	1	---	4
Oxford*	---	1	---	---	---	---	---	---	1	---	---	2
Paris*	---	---	---	---	1	---	1	---	---	---	---	2
Peabody Institute	---	---	1	---	---	---	---	---	---	---	---	1
Pennsylvania	---	1	---	---	2	2	3	1	---	---	---	9
Pittsburgh	---	---	---	---	1	---	1	---	---	---	---	2
Princeton	---	---	---	---	1	---	---	---	---	---	---	1
Rensselaer Poly. Inst.	---	---	---	---	---	---	---	---	1	---	---	1
Rochester	1	---	---	---	---	---	---	1	---	---	---	2
St. Louis	---	---	---	---	1	---	---	---	---	---	1	2
St. Paul's, Ottawa*	---	---	---	---	---	---	1	---	2	---	---	3
San Francisco	---	---	---	---	---	1	---	---	---	---	---	1
St. Georgen (Frankfurt)*	---	---	1	---	---	---	---	---	---	---	---	1
Sorbonne*	---	---	---	---	---	---	---	---	1	---	---	1
Southern California	---	1	1	---	---	---	1	1	1	---	---	5
Southern Illinois	---	---	---	---	---	1	---	---	---	---	---	1
Southern Methodist	1	---	---	---	---	---	---	---	---	---	---	1
Stanford	---	---	---	---	1	1	---	---	1	2	---	5
State U. of N. Y. (Buff.)	1	---	---	---	---	---	---	---	---	---	---	1
Strasbourg*	1	1	---	---	1	1	1	---	1	---	---	6
Syracuse	1	---	---	---	---	---	---	1	---	---	---	2
Temple	---	---	---	---	5	---	---	---	---	---	---	5
Texas	---	---	---	---	1	---	---	---	1	---	---	2
Tokyo*	---	1	---	---	---	---	---	---	---	---	---	1
Toronto*	---	---	---	2	---	---	2	---	---	---	1	5
Trier*	---	---	---	---	1	---	1	---	1	---	---	3
Tubingen*	---	1	---	---	---	---	2	---	2	---	---	5
Tulane	---	---	---	---	---	---	---	2	---	---	---	2
Union Theological	---	---	---	---	---	---	1	---	1	---	---	2
Vanderbilt	---	1	---	---	---	---	---	---	---	---	---	1
Vienna*	---	---	---	---	---	---	---	1	---	---	---	1
Washington	---	---	---	---	---	---	1	---	---	3	1	5
Wayne	---	---	---	1	---	---	---	---	---	---	---	1
Western Reserve	---	---	---	---	---	---	2	1	---	---	---	3
Wisconsin	---	---	---	1	1	---	---	---	---	1	1	4
Woodstock	---	---	---	---	---	---	---	---	---	---	1	1
Wurzburg*	---	---	---	---	---	---	1	---	---	---	---	1
Yale	---	1	1	---	1	2	2	3	---	---	---	10
Totals	11	38	30	18	53	25	64	25	42	21	23	350

* Non-United States Schools

With Emphasis on the Personal in Counseling

ROMAN A. BERNERT, S.J.

The importance of guidance and counseling in present-day Jesuit high schools can hardly be overemphasized. Increased enrollments in all the schools, the usually heavy teaching loads which in some instances have even increased, the shortage of adequately trained personnel—all of these factors contribute toward making Jesuit high schools academic production lines in which what was once an outstanding quality of Jesuit education—the *personalis cura alumnorum*—is practically non existent.

A study of current Jesuit high school catalogs shows that the following arrangements for counseling are more or less uniform, namely, depending on the size of the school, one or two or three men are assigned to counseling. In an increasing number of instances these men have had training insofar as they have gone to school one or two summers for courses in guidance. A few of them have earned masters degrees in counseling while some others have virtually the equivalent of a degree. Yet in spite of the brightening picture, a large percentage of counselors in Jesuit secondary schools are what might be called semi-retired priests who because of age or poor health are not in a position to carry a full load of teaching assignments. In general, this is certainly true: the counselor-student ratio is far from what any observant principal would like to see in his school.

In many instances rectors and principals of high schools are constantly looking for the time when the supply of men in the province will make it possible for the provincial to send them one full-time, interested, rather-adequately-trained, and personable young Jesuit priest for every 200-300 students in their school. In a school of one thousand this would mean four such men whose entire work is counseling. This is an unrealistic appraisal of the situation, unrealistic in the sense that there is no possibility of its happening within the coming ten to fifteen years. In the meantime, literally thousands of boys are going through Jesuit high schools receiving very little help, in many instances none at all, in the matter of guidance and counseling.

Perhaps at this point it is desirable to set down what is understood by guidance or counseling in this article. "Essentially," as the

Manual for Jesuit High-School Administrators sets forth, "guidance is personal assistance given by a mature and experienced man to an immature and inexperienced youth."¹ The Manual goes on to point out that probably the most important word in the definition is "assistance" that is, the counselor, after gathering much information about the youth from many different sources is in a position to help the boy make his own decisions rather than make the decisions for him. All this is perfectly true; yet experience seems to indicate that an even more important word in the definition is "personal." By and large the greatest difficulty in this matter of counseling arrangements in a school seems to be that of getting counselor and counselee together, of devising such a system of counseling that it will not only be easy, practicable, and routine-like for the counselor to see his boys but, in a true sense, that it will be inevitable. And unless it is precisely that—inevitable—the system will be ineffective. A good counseling arrangement in a Jesuit high school should be both effective and efficient: effective in the sense that the basic task of the system is consistently achieved, that is, the counselor and counselee get together; efficient in the sense that both the counselor and counselee can and do achieve this goal without undue strain on their regular patterns of living. In other words, human nature being what it is in both parties (counselor and counselee), unless these two are brought together as it were nearly every day, the all important contacts and the consequent relationship between them cannot possibly be established nor maintained.

What we are saying is this: adequate, helpful counseling in high school depends almost entirely on whether or not the counselor knows his counselees. For one counselor to know well 200-300 boys is an impossibility. The number is far too large and the physical stamina of the counselor is far too inadequate to expect this sort of thing to be done effectively over the period of an entire school year. What is needed and what appears to be an absolute essential is a division of labor. More faculty members must become involved in counseling with each one taking a rather small number of boys over a long period of time.

The implication here is not that boys in Jesuit high schools do not receive any guidance whatever. Some of them certainly do. For example, those boys engaged in sports, those involved in various

¹ *Manual for Jesuit High School Administrators*, Jesuit Educational Association, New York, N. Y., 1957, p. 233.

extracurricular activities like the newspaper, debating, dramatics, etc. do as a matter of fact receive (at least they are in a position to receive) considerable advice and counseling in an informal manner from the coaches and directors of those activities. But on an all-school basis, on the basis of some sort of organized arrangement which regularly includes all students from freshman through senior years, there is a surprising, even an alarming, number of boys graduating from Jesuit high schools who never really get to know *any* faculty member and who in turn *are not known* by any faculty member. And the existence of such a situation over a period of years calls for serious concern on the part of the principal and his staff. The system outlined in this article contains a workable solution to many problems in the area of guidance as it is found in Jesuit high schools.

SOME NECESSARY ASSUMPTIONS

In order to inaugurate the system several assumptions must be made. Insofar as justification for an individual assumption is called for, reasons for the assumption are given in connection with the statement of it.

1. *Scholastics and laymen, as well as priests, can be good counselors.* From a purely theoretical point of view there is no difficulty whatever about this assumption. Practically, however, there are those who feel that only a priest because of his training in theology, especially moral, can do an adequate job as a counselor. Actually this is an assumption which is not true. What is needed for successful counseling in any area is above all a certain amount of common sense. And many scholastics and laymen on Jesuit high school faculties certainly qualify on these points. Ideally speaking, perhaps, it would be good if all counselors could be interested, well informed, and well trained priests. But as Jesuit high school faculties run, there simply are not enough priests to take care of the student body; and a division of labor is imperative.

From another standpoint the inclusion of scholastics and laymen in the counseling program has many advantages. For the first time they are included in what might be called the inner sanctum of the school; they are brought face to face with some of the practical problems of administration, public relations, backing up poor teachers and the like—problems which are more or less the daily

diet of a principal or rector. The result is a noticeable increase in interest in the real problems of the school and a considerably more sympathetic approach to the solution of some of these problems.

From the lay teacher's standpoint, counseling in a homeroom brings with it some worthwhile and satisfying compensations. As one lay teacher of long experience put it, "This is the first time in my career that I have been anything than more or less a task-master teacher. To be able to help these boys in ways other than straight mathematics is my greatest consolation." He was particularly honored in that two of his counselees disclosed to him their intentions to apply for entrance to the Society and asked him how to proceed.

But can a layman be expected to counsel a boy in the area of morality? Well, theoretically at least, what is wrong with it? The norms of morality hold for a layman as well as for anyone else. And, as a matter of fact, not a few lay teachers are well informed in these areas. It is true, moreover, (and experience shows that it works out this way) that the first mark of any educated and professionally inclined person is that he knows what he does not know. At the beginning of the year, therefore, it is in place for the counseling coordinator to issue a statement to the effect that each of the counselors should realize when he is involved in matters in which he feels he is not well informed. The counselor's task then is to refer the boy to a more professionally trained counselor or to his confessor or to some priest on the faculty. The counselor should be willing to arrange such an interview and to check later on to make sure the contact was made and carried out. No boy will criticize his lay counselor for this method of procedure; in fact he will respect him even more than if the counselor makes recommendations at the risk of being in error from a professional standpoint.

2. *Students are assigned to homerooms according to alphabet.* This assumption calls for a description of the homeroom. While the exact length of the homeroom period is not a rigid sort of thing, nevertheless a certain amount of time is called for if the function of the period is to be made possible.

In the particular arrangement in mind here, the homeroom period runs each day for approximately 30 minutes with the first five to seven minutes devoted to school announcements, mission collections, ticket selling, and the like. The homeroom proper, then, runs for 20 to 25 minutes. During this time one of two general programs is in

use. To be specific (although considerable variety can be introduced at this point), the assumption is that on Monday, Wednesday, and Friday the 20 to 25 minutes in question are spent in individual study. Psychologically, the boys use this time well because they are looking for a few minutes to get in some last minute cramming for the tests or for the homework assignments of that day.

During this time, however, the homeroom teacher makes a point of having an informal chat with one of the boys (oftentimes he can do this with two boys per period), asking him how things are coming along in general and above all in setting up an appointment for a private interview within the near future. Incidentally, each homeroom counselor is permitted to take any of his counselees out of class for the purpose of a private interview at his own convenience, provided only that the student is not engaged in a period test at that particular time. The main purpose of the procedure, however, is the matter of contact with the counselee. It is not a matter of a so-called depth interview in the surroundings of the homeroom but simply of a personal, individual contact with the counselee for the purpose of becoming ever more personally acquainted with him, and for making arrangements for the depth interview later on.

Some counselors have used the arrangement with excellent results. To give but one example. It happens frequently enough that a boy will disclose some family matter in the course of a private interview. The mother is sick, the father is out of work, or there is the matter of spending so much time with the latest female interest that it interferes with serious work at school. The problem is discussed and perhaps some suggestions are made for a more sensible approach to it. Up to this point the work of the counselor is excellent. But what is needed most of all is the matter of followup. To tell the boy that he should come back periodically to let the counselor know how things are going is to ask too much. Boys don't do it. However, if the counselor sees the lad in homeroom every day, it takes but a second or two for the counselor to say, "Pete, how are you coming along on that? Is mother still in the hospital?" This continued sign of interest is one of the main factors in securing and maintaining personal relationship; and the personal touch is the essence of good counseling.

FOLLOWUP ALL IMPORTANT

A factor to be noted here, among others, is the ease with which this important element of followup is taken care of. It is not neces-

sary for the counselor to make a mental note, nor is it necessary for him to consult his list every morning and then try to get hold of the different boys involved who, by the way, are scattered all over the school. To expect counselors to follow such a pattern is too fatiguing. They don't do it; nor can principals expect them to do it. The pattern suggested, however, has the counselee in the physical presence of the counselor every day. To make the desirable followup is inevitable. And if the personal touch is the essence of effective counseling, then the inevitable meeting of counselor and counselee on a regular basis is the essence of a good system of counseling in a school.

Another feature of the arrangement is that this sort of informal yet personal "surface type interview" is being carried on during the homeroom. An atmosphere conducive to it can be set up quickly in any homeroom, and no one is considered out of the ordinary by having a chat with the counselor. It is routine, the kind of routine that is desirable in any well organized institution. The only item the counselor needs to watch in general is that he gradually contact all the boys in the group. Since he is asked to make a weekly or bi-weekly report of the number of both the "homeroom" and the "private" type interviews he has made, this again becomes a matter of routine that is easy to do and to maintain.

HETEROGENEOUS GROUPINGS

To return to the assumption as originally stated: students are placed in homerooms according to alphabet. The purpose here is a deliberate effort to get away from some of the less desirable features of homogeneous grouping, such as clannishness among the "smarter" boys or, for that matter (and equally difficult to handle) among the less gifted ones who convince themselves and their fellow classmates that they are the "dodoes" in the school who need to act accordingly. That such a tendency exists to a greater or lesser extent wherever there is homogeneous grouping is a plain truth to the faculties of Jesuit high schools throughout the country. It need not be proven with additional evidence. Therefore, while homogeneous grouping is desirable in the area of subject matter teaching, it does have some social disadvantages. And the arrangement by which students are in homerooms according to alphabet (heterogeneously), in home-

rooms from which representatives are chosen for the student council, and which are for the most part the basic units for all activities in the school outside strictly academic enterprises—only such an arrangement offsets the non-desirable features of homogeneous grouping as ordinarily found in Jesuit high schools.

A final "office oriented" consideration is that the alphabetical arrangement makes for simplicity in handling report cards, for example, and for keeping various necessary listings in good order. Instead of handling, let us say, 28 alphabetical lists in a school of one thousand (seven sections in each of four years), only four such lists need to be checked. In the course of a school year such an arrangement can save hours and hours of work in addition to avoiding numberless oversights and omissions.

GROUP COUNSELING FEATURES

The activity then in the homeroom on three days of the week is study for the individual student with the counselor conducting, in order, short "surface interviews" with individual counselees. On the other two days, the suggestion is that the time be spent in what is commonly understood as group counseling. For all practical purposes, since the backgrounds of different homeroom counselors is so divergent, it is probably better to use any one of several series of handbooks available for this sort of thing. There are, for instance, the series by Bruce Publishing Company entitled *Complete Group Guidance for Catholic High School Students*,² another series by Harcourt Brace entitled *The Insight Series*,³ and a third very current series also by Bruce called *Being and Becoming*. This last named is constructed along the group dynamics approach. Each of these publications offers topics that lend themselves to profitable class discussions on many different topics that need to be discussed in high school and for which no other time is set aside in the schedule. Such things as sportsmanship, vocations, community participation, citizenship at school and at home, and dozens of others are areas that should be part of a good school program. They are of such a nature, however, that they can be dealt with most profitably in a discussion group rather than in classes of different subjects or with individuals.

² *Complete Group Guidance for Catholic High School Students*, Bruce Publishing Company, Milwaukee, Wisconsin, 1957.

³ *The Insight Series*, Harcourt Brace and Company, New York, 1958.

SOME QUESTIONS AND ANSWERS

How does this type of arrangement work out? There is some evidence on this from the only school in which the arrangement was once in use. On the basis of weekly reports turned in by 28 counselors during a second semester (14 actual weeks) a total of 1408 homeroom interviews were held. This is an average of one hundred interviews per week. During this same time a total of 826 private interviews were held for an average of 59 per week. These are exact numbers involved in spite of the fact that at least five or six of the counselors, for one reason or another, did nothing at all, either in the area of homeroom interviews or private interviews. Even so, it is still true to say that the average number of interviews (that is, the average number of times a mature faculty member spoke with an immature youth on a personal basis) is far in excess of the amount of organized and directed counseling done during the second semester in any Jesuit high school in the country.

Counseling is rather difficult work, to say the least. It is extremely fatiguing work. For members of Jesuit high school faculties a large number of counselees, even for a full-time counselor, becomes an impossible burden. It is because of this factor of fatigue that many activity programs have a tendency to start out strong and ambitious in September but shrivel to a practical non-entity by the second semester. The daily grind of teaching becomes more and more demanding, and the easiest thing to let go is the counseling. This is certainly true if any individual teacher has more than 30 or 35 counselees. The total task simply cannot be done. A division of labor is a must.

In the arrangement outlined above a faculty member begins with his group in freshman year and stays with it throughout the four years of high school. The main reason underlying this is, again, the matter of *personalis cura*. For *personalis cura* there must be *personalis cognitio*; and this system achieves this goal better than other arrangements.

At this point the question can well be raised concerning the probability that every boy will get a good counselor. If the counselor is good, there is no difficulty and the arrangement is clearly satisfactory. If the counselor is poor, however, the system is very bad because the individual student would have him for four years. The question is legitimate, and the possibility of this sort of thing happening is certainly true. By the same token, however, how many

students get good teachers all the way through high school? The problem of a poor counselor should be handled about the same way a principal handles the problem of a poor teacher. In time he tries to make some adjustment. In the area of counseling, however, since not all teachers (28 from a faculty of nearly 50) are involved, the principal can make a rather careful selection; and once this is done, the number of actually poor counselors is reduced to a small minimum.

Other difficulties do come up. For instance, there is the annual problem of attrition among the faculty. Scholastics, especially, come and go in routine fashion. Careful counselor appointments, however, on the part of the principal can offset some of these. Even so, the large majority of counselors would continue in any one year. Thus it would be unlikely that any one student would have more than two or three different counselors in the course of his high school career while at the same time a strong majority of students would have one. And to have such an arrangement in counseling as a rather regular thing is a feature of which any Jesuit high school would be proud.

In summary, the main features of the counseling system described come to these:

1. Counseling involves a *personalis cura* which is impossible in many Jesuit high schools under the present arrangements. Lack of trained personnel make *personalis cura* impossible.

2. The division of labor involves more faculty members thus broadening their interests in people as people. It ties them to the school more intimately than a contract for teaching only seems to do.

3. Effective counseling depends on the relative ease with which counselor and counselee can get together. The homeroom arrangement with the "surface interview" technique makes this possible in a natural and easy manner. The important element of followup is virtually inevitable.

4. The over-all average number of times in which the counselor does conduct interviews at both the "surface" and "depth" levels far exceeds the averages achieved by other arrangements.

5. Necessary substitutions in the counselor ranks are relatively easy to take care of. And in each instance only a small group of students is affected. In other arrangements large portions of the entire student body are involved.

News From the Field

On March 1, Father Louis G. Mattione, S.J., succeeded Father Richard F. Ryan, S.J., as President of REGIS COLLEGE, Denver. During Father Ryan's fifteen-year term of office, the longest consecutive term of any Regis President in the College's ninety-year history, enrollment at the College has increased from a total of 648 students to the present student body of well over 1,000, improvements have been made in academic and curriculum development, in faculty salaries, student financial aid, in long range planning and in the organization and business affairs of the college. Six major buildings have been added to the campus physical plant representing an investment of over six million dollars. Father Ryan has been appointed to the newly created position of Assistant to the President at Marquette University in which his work will be primarily in the area of development and public relations.

Father Patrick A. Donohoe, S.J., former President of the UNIVERSITY OF SANTA CLARA, was officially installed as Provincial of the California Province on March 12. During Father Donohoe's administration, which covered a ten-year period, many major changes were made at the University. A Board of Regents and a Board of Fellows were instituted, eleven new buildings were erected at a cost of thirteen million dollars, the University became co-educational, an Honors Program for outstanding students was started, the number of faculty members grew by 30% with more than 60% of the total faculty possessing the doctorate, gifts and bequests increased from \$340,000 to more than \$1,900,000 annually and Masters Programs in Engineering and Business were begun. Father Thomas D. Terry, S.J., former Academic Vice-President of Loyola University (L.A.), succeeded Father Donohoe as President of Santa Clara on March 1.

Father Michael P. Walsh, S.J., President of BOSTON COLLEGE, announced recently that his resignation from that post had been accepted by the University's Board of Trustees effective June 30, 1968. Father Walsh stated "There comes a time, especially after a decade of rapid change and expansion, when the dynamic growth of an institution urges that new leadership take up the responsibili-

ties of educational administration and insure, by creative ideas and fresh approaches, that the best of the new is harmonized with the riches of the past. This is my reason for asking the Board of Trustees to accept my resignation." During his ten-year tenure Father Walsh has seen Boston College double its enrollment to 9,800 students, 7,000 of whom are in the undergraduate colleges and 2,800 in the graduate school. The faculty now numbers 697, an increase of 315 teachers over the past ten years. To accommodate the expanding faculty and student needs, twenty-five million dollars have been spent for new construction including a School of Nursing, a Faculty Center, a Student Commons, a Science Center, six new residence halls, and a Social Science Center due to open next September. Several new and original programs have been inaugurated including nine Doctoral Programs, the Institute of Human Sciences, and the Catholic Education Research Center.

A \$2,500,000 gift—the largest single private gift ever received by MARQUETTE UNIVERSITY—has been presented to the University by Mr. Victor McCormick, Marquette Alumnus and Green Bay attorney, business man and civic leader. In recognition of this gift and of other services which Mr. McCormick has rendered to Marquette, Father Raynor announced that the new twelve-story men's residence hall which has just been completed and which will house 730 male students will be named Victor McCormick Hall.

In addition to Mr. McCormick's gift, Marquette has recently received three sizeable government grants—a \$540,000 departmental science development grant from the National Science Foundation; a \$336,019 grant from the Public Health Service for a clinical research center at Milwaukee County General Hospital and a \$96,337 grant, from the Office of Economic Opportunity, for the continuation and expansion of its Institute on Poverty and the Law. The Institute's expanded function will be to serve as a law reform center for six mid-western states. The Institute will assist mid-west OEO offices in research and briefing and will draft legislative bills to attack legal injustice.

The history of Negroes in America is being taught at the UNIVERSITY OF DETROIT as the result of a petition by Negro students. Afro-American History is the title of the sixteen-week course

which traces the journey of Negroes from Africa to America and their place in American History from that time to the present. The instructor notes that it is the only course of its type being taught at the university level in the Detroit area. In the opinion of the instructor, the petition reflects the emerging sense of black pride and unity among Negroes in America. Registrants for the course consist of both Negro and white students of the University.

The Board of Directors of CREIGHTON UNIVERSITY has voted unanimously for lay participation in the future administration of the institution. A special committee, comprised of five Jesuits and five laymen, has been appointed to study and assist in the establishment of the governing body composed of both Jesuits and lay leaders from various fields. Target date for the implementation of the new Board is the beginning of the next fiscal year (June 1).

FORDHAM UNIVERSITY and the New York Urban League will award ten full tuition scholarships to June graduates of New York City high schools. The scholarships are limited to Negro, Puerto Rican, and American Indian students from disadvantaged neighborhoods. Since the program started in 1966, Fordham has been the only university in the metropolitan area to participate with the New York Urban League in this venture. The aim of the program is to assist students who for financial reasons would not otherwise be able to go to college.

The National Science Foundation has announced a grant of \$862,500 for the College Science Improvement Program at SAINT PETER'S COLLEGE. The money will be used for faculty research, leaves of absence, course and curriculum improvement and student projects. The grant also will be used to buy books and other materials for the library and to remodel Gannon Hall. Five departments—mathematics, chemistry, biology, physics and psychology—are covered by the grant.

A policeman's son, who worked his way through college, has established a scholarship fund at Saint Peter's College to aid child-

ren of policemen of the Metropolitan area. Mr. Milton F. Lewis, who established the scholarship, has dedicated it to the memory of his father who had been a member of the Weehawken Police Department for twenty years. It is intended to provide an education for students who might not be able to enter college because of financial reasons. Only the sons and daughters of policemen are eligible for it.

Mr. Arthur LeClaire, Jr., Director of the Urban Studies Program at Saint Peter's College, recently spent four weeks teaching what he calls "Social Dynamics" to six employees of the Jersey City Re-development Agency. The group will soon begin a diagnostic survey in the downtown area of the city.

In cooperation with GEORGETOWN UNIVERSITY, the Washington Workshops Foundation is offering a college-type, two-week study session for secondary school students to be given three times during the summer of 1968 in Washington, D.C. The study session will offer classes, discussions and personal participation in activities dealing with imaginative study of the United States Congress. It is designed to benefit not only student government leaders and political science enthusiasts, but also every high school boy or girl who wants to understand and participate meaningfully in the government process of our Nation. Each of the three workshop-seminars will be open to approximately 200 public and private high school students from across the country.

Several hundred Worcester area business, civic and labor leaders attended the opening meeting of the Worcester Community Seminar at the Henry M. Hogan Campus Center at HOLY CROSS COLLEGE in mid-February. The subject of the seminar is "Solving Urban Problems Through a Public-Private Effort." The overall aim of the seminar is to explore civic and social problems in the Worcester area and to suggest possible solutions. The seminar's chairman is Mr. John F. O'Keefe, Vice President for Business and Finance at Holy Cross. Mr. O'Keefe said "the topics for the seminar will be timely and sometimes controversial. The seminar is another step in the long tradition of service to the community on the part of the many local colleges."

SAINT LOUIS UNIVERSITY and LOYOLA UNIVERSITY (Chicago) will be two of the charter members of a new organization formed to promote and conduct educational, scientific research and charitable activities in international education and the development of personnel and facilities for such activities. Six mid-west universities will make-up the charter membership of the Associated Universities for International Education. The Association will engage in four broad areas of activity: (1) The establishment of overseas centers for cooperative study and research among member institutions in overseas countries; (2) technical assistance and international development projects in underdeveloped countries including cooperation on staffing and related research; (3) on-campus expansion and enrichment of courses and informal educational activities aimed at improving all aspects of international studies for American students and improving study programs for foreign students; (4) promotion of improved international education in the schools and colleges of the general area encompassed by member universities. Father Henle of Saint Louis University is serving as acting chairman of the group.

Father Carl A. Hangartner, S.J., Professor of Education at SAINT LOUIS UNIVERSITY, has been elected to a one-year term as chairman of the National Council for Accreditation of Teacher Education. The twenty-two member council is responsible for the evaluation and accreditation of teacher education programs in American colleges and universities. It is recognized by the National Commission on Accreditation as the only national accrediting agency for the field of teacher education.

The three Catholic Colleges of New Orleans—LOYOLA UNIVERSITY, Xavier University and Dominican College—have recently established a consortium through which the colleges will be able to broaden curriculums, cultural activities and library resources. The consortium has been aided in its efforts by a \$33,000 grant for this academic year from HEW. The Consortium has already sponsored a Writers' Symposium featuring five prominent visiting poets and novelists who lectured and participated in classroom discussions for three days on the three campuses, and an Inter-collegiate Choral Concert for the public, the proceeds from which were donated to the United Negro College Fund.

A telescoped pattern of education, leading to a high school diploma and a college degree in six years rather than the customary eight, will be initiated in the summer of 1968 at FAIRFIELD UNIVERSITY and FAIRFIELD COLLEGE PREPARATORY SCHOOL. The program, which represents a new design in education for private schools in Connecticut, will utilize six summer sessions and six regular academic years "to provide an open door to mature students with an adventuresome spirit, adaptability, and perseverance to pursue an unusually creative program." The program will lead to a Bachelor of Arts or Bachelor of Science Degree.

A distinguished Protestant family of Houston has given an unrestricted gift of \$3,292,000 to the STRAKE JESUIT COLLEGE PREPARATORY. The gift was made by the Frank W. Sharp Family who were also the donors of the \$300,000 tract of land on which Jesuit Preparatory is located. The members of the family are the only stockholders of Sharpstown Realty Company which controls substantial residential, commercial and industrial property including a ten-story office building and a \$30,000,000 shopping center. Mr. Sharp is Chairman of the Board of Sharpstown State Bank of Houston. A portion of the gift will be added to the endowment fund for scholarships and financial assistance to needy students. The money will also make possible an increase in the faculty to add to the existing classical and scientific program and the construction of another classroom building.

The Chicago Province has under way at ST. IGNATIUS HIGH SCHOOL an experimental program in the teaching of Religion from which she hopes all her own schools and those of other provinces, too, will eventually profit. The project is under the direction of Father Mark Link, S.J., with the full cooperation of the Department Chairman, Father Harold Meirose, S.J. Classes meet in seminar style twice a week with no group larger than sixteen and once a week in much larger groups for movies, lectures, group comparisons, etc. The Liturgy is scheduled regularly for the small groups within the class day. The fourth-year book in the Link Series (Loyola University Press) is used as the basic material for both third-year and fourth-year groups. Freshmen and sophomores fol-

low a new experimental text which is being written and rewritten as the course proceeds. Six priests, two scholastics and one layman constitute the Department which teaches this experimental program; the Department meets religiously twice a week. The Missouri and Maryland Provinces have each contributed one priest-teacher to this experiment; when these men return to their provinces in the fall of 1968 there will be internship openings which other provinces may wish to fill. It is too early to evaluate fully this project. But all indications are good. The attitude of the students is most favorable; discipline problems have vanished; a personal relationship actually exists between student and teacher (*personalis alumnorum cura!*), Religion teachers are recognized by the students as most interested and alive.

JESUIT EDUCATIONAL QUARTERLY

Index to Volume XXX

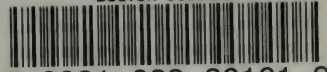
June 1967 to March 1968

All Vestige, No Vanguard: A Rejoinder: John P. Leary, S.J.	3
American Jesuit and Commitment to International Education, The: John E. Blewett, S.J.	26
Appreciation of the Visual Arts in the Scholasticate: Donald F. Rowe, S.J.	181
Bernert, Roman A., S.J.: With Emphasis on the Personal in Counseling	231
Blewett, John E., S.J.: American Jesuit and Commitment to International Education, The	26
International Center of Education	131
Developing the Academic Master Plan: James M. Kenny, S.J.	105
Enrollment Statistics—Scholastic Year 1967-1968	175
First Meeting of a Board: Paul C. Reinert, S.J.	112
How Produce More Writers in the Society: William H. Quiery, S.J.	167
International Center of Jesuit Education: John E. Blewett, S.J.	131
Jesuit at Saint Paul's, A: Francis X. Moan, S.J.	67
Kenny, James, S.J.: Developing the Academic Master Plan	105
University Community and Labor Unions, The	186
Leary, John P., S.J.: All Vestige, No Vanguard: A Rejoinder	3
Moan, Francis X., S.J.: Jesuit at Saint Paul's, A	67
News From the Field	118, 240
Newton, Robert R., S.J.: Selection Procedures in Jesuit High Schools: Time for Re-examination	90
O'Malley, William J., S.J.: Staying Alive in High School	41
Pfaff, Philip, S.J.: Some Socio-Economic Characteristics of a Jesuit High School	217
Quiery, William H., S.J.: How Produce More Writers in the Society	167

Ratterman, Patrick H., S.J.: Vision of Christ and Christian Freedom, The	
Part I—Student Problems on the Catholic Campus	8
Part II—A Unique Educational Mission	76
Part III—Molds to be Broken	139
Part IV—Student Religious Development on the Catholic University Campus	195
Reinert, Paul C., S.J.: First Meeting of a Board	112
Rowe, Donald F., S.J.:	
Appreciation of the Visual Arts in the Scholasticate	181
Selection Procedures in Jesuit High Schools: Time for Re-examination: Robert R. Newton, S.J.	90
Some Socio-Economic Characteristics of a Jesuit High School: Philip Pfaff, S.J.	217
Status of Special Studies 1967-1968	225
Staying Alive in High School: William J. O'Malley, S.J.	41
University Community and Labor Unions, The: James Kenny, S.J.	186
Vision of Christ and Christian Freedom, The: Patrick H. Ratterman, S.J.:	
Part I—Student Problems on the Catholic Campus	8
Part II—A Unique Educational Mission	76
Part III—Molds to be Broken	139
Part IV—Student Religious Development on the Catholic University Campus	195
With Emphasis on the Personal in Counseling	
Roman A. Bernert, S.J.	231

JUL 1908
WESLEY

BOSTON COLLEGE



3 9031 033 36161 9

397805

